

THE LIFE. OR LEGEND



GAUDAMA,

amr

THE BUDHA OF THE BURMESE

WITH ANNOTATIONS

THE WAYS TO CONTRIBAN. AND NOTICE ON THE PHON-
GYLS OF BURMESE MONKS

1964

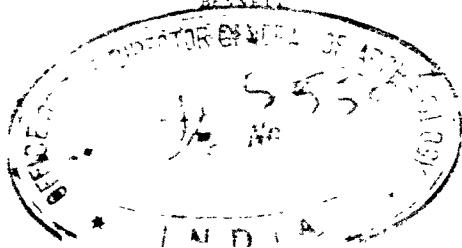
BY THE RE. REV. P. BIGANDELL B. OF BACATHA
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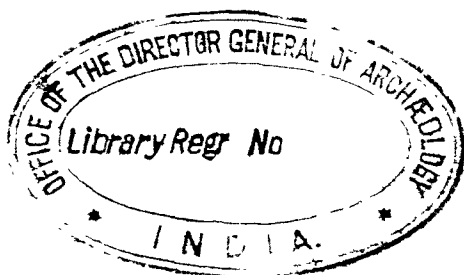
CHIEF COMMISSIONER OF BRITISH BURMAH

THE ABLE AND SUCCESSFUL ADMINISTRATOR AND

Distinguished Orientalist,

THIS WORK IS INSCRIBED IN TOKEN OF GREAT REGARD AND SINCERE
FRIENDSHIP,

BY THE AUTHOR.



abouts of Gaudama during the first twenty years of his public life and the conversions he operated whilst engaged in the work of an itinerant preacher. There too we have gleaned and selected a few of the instructions he delivered to the people that crowded about him. The story of Dewadati is narrated at great length. We have carefully written down what is said of the three Assemblies or Councils held at Radzagio, Wethalie and Pataliputra and what is mentioned of the kings who reigned in Magadha from Adzauathat to Dammathoke. We have mentioned the great fact of the spread of Buddhism beyond the boundaries of Magadha after the holding of the third Council, taking care to relate what we have found stated concerning its diffusion in Pegu and Burmah.

Numerous notes have been added to those of the first Edition, for the purpose of elucidating and explaining, as far as we are able, the principles of Buddhism and whatever is connected with that religious system.

RANGOON MAY 1866

PREFACE

TO THE FIRST EDITION



WHETHER Buddhism be viewed in its extent and diffusion, or in the compound nature of its doctrines, it claims the serious attention of every inquiring mind.

In our own days it is, under different forms, the creed prevailing in Nepal, Tibet, Mongolia, Corea, China, the Japanese Archipelago, Anam, Cambodia, Siam, the Shan States, Burmah, Aracan, and Ceylon. Its sway extends over nearly one fourth of the human race.

Though based upon capital and revolting errors, Buddhism teaches a surprising number of the finest precepts and purest moral truths. From the abyss of its almost unathomable darkness it sends torch rays of the brightest day.

To the reflecting mind, in its study of its origin, it soon becomes the study of the history of one of the greatest religions that has ever been cultivated, and of one of the greatest nations whose low level, by uprooting the passions, is the means of dispelling the errors of the mind. A serious observer, seeking to pierce the dark and humiliating picture of the sacerdotal superstitions, the greatest and mightiest efforts of human wisdom, contrives to point out the real cause of all human misery, and to provide the remedies to cure the social diseases, and to make society better. The fact of man's wickedness, and the cause of it, is clearly perceived by the Buddhist Philosophers, and the means are found to get man out of the difficulties, and to compass his elevation, and being in a better position, to change his destiny. The efforts, begun in the remote past, to get rid of the evil propensities, and to endow man with the good ones, are, in progress, and have proved, wherever, as, thus, in India, China, Japan, in Egypt, Greece, and Italy, by the mightiest and mightiest geniuses of antiquity. What a grand and irresistible demonstration, both of the

ance, which at Nepal has colored Buddhism with Hindoo myths and elaborated it in gross *idolatric* terms. In China, where already existed the gods and ancestors' worship, at the time of the arrival of the preachers of the new doctrine, Buddhism, like an immense parasitic plant, extended itself all over the institutions which it covered rather than destroyed, allowing the ancient forms to subsist under the disguise it afforded them. But such was not the state of Burmah when visited by the first heralds of Buddhism.

The epoch of the introduction of Buddhism in Burmah has hitherto been a matter of conjecture. According to Burmese annals, Boddha-gautama, at the end of the fourth century of our era, brought from Ceylon a copy of the scriptures, and did for Burmah what Fa-Hian, the Chinese pilgrim, accomplished a few years afterwards in India and Ceylon for the benefit of his country, but Burmese men say that they were followers of Buddha long before that epoch. If an inference may be drawn from analogy, it is probable that they are right in their assertion. China is fully as far from the ancient seat of Buddhism as Burmah. Yet it appears from the Chinese annals, that the doctrines of the Indian Philosopher were already propagated in some parts of that empire in the middle of the first century of our era, and probably at an earlier date. There can be no improbability in concluding, that at least at the same time, Buddhist missionaries had penetrated in this country for propagating their tenets. According to Buddhist annals, it is after the holding of the 3rd Council, 236 after Gautama's death, 207 B. C., that two missionaries carried Religion to Tharon, the ruins of which are still to be seen between the mouths of the Tsuning and Salween rivers, and established Buddhism in Pagan. Be that as it may, we know from the magnificent Buddhist monuments of Pagan, that religion had reached, in the seventh and twelfth centuries, a degree of splendor that has never since been equaled.

The Buddhist scriptures are divided into three great parts, the Phoots or instructions, the Wau, or discipline, and the Abhidana, or metaphysics. Agreeably to this division, the matter of the following pages is arranged under three heads. The life of Buddha, with some portions of his preaching, will convey notions of

his principal teachings and doctrines. It is accompanied with copious annotations intended to explain the text, and to convey detailed notions of the system of Buddhism in general, and particularly as it is found existing in Burmah. We have added a few small dzats, or accounts of some of the former existences of Gaddana, and the summary of two large ones.

In the Notice on the Phongyies, will be found the chief points of discipline fully explained and developed. We have endeavored to render as complete as possible the account of the Buddhist Religious, or Phongyies. It is an exposition of the practical illustration of the highest results that can be obtained under the influence of the doctrines of the Indian Philosopher.

In the Ways to Nerbban, an attempt has been made to expose and unfold the chief points of metaphysics, upon which hinges the whole religious system. We confess that the summary of metaphysics is rather concise. We were reluctant to engage too far in this subject, which, to the generality of readers, is an uninviting one.

A suggestion from Captain H. Hopkinson, Commissioner of the Moulmein and Tenasserim Provinces, has induced us to add a few particulars on the names and situations of the principal towns and countries, mentioned in the Legend, with the view of identifying them with modern sites and places.

It is hardly necessary to state here that the writer, when he undertook this Work, never had any other object in view, but that of faithfully exposing the religious system of Buddhism, as it is, explaining its doctrines and practices, as correctly as it has been in his power, regardless of their merits and demerits. His information has been derived from the perusal of the religious books of the Burmans, and from frequent conversations on religion, during several years, with the best informed among the laity and the Religious whom he has had the chance of meeting.

The surest way, perhaps, of coming at least to an exact and accurate knowledge respecting the history and doctrines of Buddhism would be to give a translation of the Legends of Buddha, such as they are to be met with, in all countries where Buddhism has established its sway, and accompany these translations with an ex-

position of the various doctrinal points, such as they are held, understood, and believed by those various nations. This has already been done by eminent Occidentalists, on Tibetan, Sanscrit, Chinese, and Chinese originals. A similar work, executed by competent persons among the Siam, Siamese, Cambodians, and Cochins Chinese, will considerably help the savans in Europe, who have assigned the arduous task of exposing the Buddhist system in its complexity and numerous forms, to give a full, general, and comprehensive view of that great religious creed with all its variations.

The best way of undermining the foundations of a false, even and successfully attacking it, is to lay it open to the eyes of all. *Ignorance* is its ally, as it really is. Error never retains its hold over the mind but because of the appearance of truth it contrives to assume, and deprived of the mask that has hitherto covered its rapacious and deadly face, it vanishes away, as a rattle and a clasp.

We are happy to have an opportunity of returning publicly our thanks to the worthy Commissioner of Pegu, Major A. P. Phayre, for his kind exertions in facilitating the publication of this Work. Not only is he an eminent Oriental scholar and profoundly versed in all that relates to the science of Buddhism, but his great delight is to encourage every science that tends to unfold and explore a system which is so profoundly and has been written about it in several countries where it flourishes, and still many mysteries in the parts of its great history and doctrines that have remained hitherto unknown.

Our own limited stock of information concerning the Buddhist system, if it exists in these pages, we have, with a deeply-felt distrust of our own abilities, given the best portion, and with a willing heart, presented it to the public. We hope that our example may induce others, whose stores of knowledge on this subject are richer, and better supplied than ours, to act in a similar liberal spirit, for adding the presentation of a good object, viz. the acquisition of a correct knowledge of the religion of nearly 300,000,000 of fellowmen.

RANGOON, OCTOBER, 1858.

LEGEND OF THE BURMESE BUDHA CALLED GAUDAMA.

CHAPTER I.

Formation of the Burmese translation—Sketch of the progress of Phraudgy towards the Budhism—Poem made to him by the Budha Dharma—Origin and beginning of the Kavalan and country and of its Rulers—Birth of Thoudanduan—His meeting with the Princess Ma—Return of Thoudanduan to his birth of a Budha—Phraudgy on the seat of Nats—Death of Ma—Creation of Phraudgy—Wonders attending that event.

I adore ¹ Budha who has gloriously emerged from the bottomless whirlpool of endless existences : who has extinguished the burning fire of anger and other passions ;

1.—All Budhastic compositions are invariably prefaced with one of the following formulas of worship always used by writers on religious subjects. The one relates to Budha alone, and the other to the three most excellent things, even deserving the highest veneration. The first, always written in Pali, beginning with the words *Atthamhi*, may be translated as follows : I adore thee, or rather adoration to the blessed, perfect and most adored god. Here are proposed to the faith, adoration, or adoration of a true Budhist, the three great characteristics of the founder of his religion, his goodness and benevolence, his supreme perfection and his boundless knowledge. They form the essential qualifications of a being who has assumed on a himself the task of bringing man out of the abyss of darkness and ignorance, and leading them to a five-folded benevolence, prompts him to undertake that great work, a perfection his heart for such a high calling, and supreme science enables him to follow it up with a complete success. They are always held out to Budhists as the three bright attributes and transcendent qualities inherent to that exalted personage, which are ever to attract and centre upon him the respect, love and veneration of all his sincere followers.

The second formula may be considered as a short act of faith often repeated by Budhists. It consists in saying—I take refuge in Budha, the Law and the Assembly. This short profession of faith is often much enlarged by the religious zeal of writers, and the fervent piety of devotees. From the instance of this legend, we may remark how the composer with a soul warmed by fervor, is passing high exultations upon each of the three sacred objects of veneration, or the sacred scenes where a Budhist delights to dwell. There is no doubt but this formula is a very ancient one, probably coeval with the first age of Budhism. The fact of this legend bears out the correctness of this assertion. It appears that the repetition of this short sentence was the mark that distinguished certain of the great leaders of the early teachers of Budhism, and that it was a mark of distinction, and a mark of honor, to be given to a person who had attained to a high degree of perfection in the practice of the law.

opened and illuminated the fathomless abyss of dark ignorance, and who is the greatest and most excellent of all beings.

It is to Buddhists, what the celebrated Mohammedan declaration of faith—there is but one God and Mahomed is his prophet—is to the followers of the Arabian Prophet. It is extremely important to have an accurate idea of the three sacred abodes in which the believer expects to find a sure shelter against all errors, doubts and fears, and a resting place where his soul may serenely enjoy the undisturbed possession of truth. They constitute what is emphatically called the three precious things.

The word *Phra* is every expression which, though not having the same meaning, are used interchangeably for designating the almost divine being, who after having been during many ages of successive existences, through the practice of all sorts of virtues, particularly self-denial and complete abnegation, had thus qualified himself to reach a height of intellectual attainments, that has enabled him to be endued with perfect and universal intelligence and knowledge of all things. He is then considered to be endued with the three great wants of all mortals, wisdom, and to loose men is for believing and acting thus. The law which he preaches, is the wholesome law or *Dharma*, to correct moral disorders. He preaches it with unflinching resolution, a certain number of years, and commissions his chosen disciples to carry on the more tedious and usual undertaking. Having labored a firm basis for religion is put forth, he ascends to the state of Nirbhan, Buddha, or as these are called *Phra*. This is an expression conveying the highest sense of respect, which was applied originally only to the author of Buddhism, but now through a servile adulation it is applied to the king, his ministers, all great persons, and often by inferiors, to the lowest officials of Government. The word *Phra*, coupled with that of *Thakng*, which means lord or used by Christians in Burma, to express the idea of God, the supreme being.

From the foregoing lines the reader may easily infer that the author of Buddhism is a being much superior to all other beings, not in nature, but in some noble perfection. He has no claim whatever to any kind of superiority in nature, he exists himself to the cries of his disciples, as one of those mortals who he has born and is doomed to die. He carries out all this with grace. The idea of a supreme being is no where mentioned by him. In the course of his religious disputations with the Brahmins he combats their notions of a God, wholly establishing the most crude doctrine. No one is true, or deny that in certain Buddhist countries the notions of an Adambha, or supreme being, is to be found in the writings and the opinions of its inhabitants, but we know that these writings are of comparatively recent date, and contain many doctrines foreign to genuine Buddhism. This subject will, however, receive hereafter further consideration.

The last, the second of the four great things, is the body of doctrines delivered by Buddha to his disciples, during forty-two years of his public career. He once received the law of the law, which he uttered, the law, and under the shade of a Bodhi tree. At that time he said, I came into this world to explain to you some great and salutary truths. His penetrating mind, comprehended the truth of these things, and he perceived at a glance the present and future of the souls of the mortals. In that position, unobscured by darkness, with a heart as clear as crystal, and he knew

I adore the law which the most excellent Budha has published, which is infinitely high and incomparably profound, exceedingly acceptable, and most earnestly wished

[illegible]

The third object of the Pahlwanis is to form an Assembly. The members of the Pahlwanis are, as a rule, individuals who have been engaged in the struggle for the rights of the individual, and who have been successful in their efforts. They are, therefore, in a position to form an Assembly which will be able to represent the interests of the individual, and to act in his behalf. The Pahlwanis are, therefore, in a position to form an Assembly which will be able to represent the interests of the individual, and to act in his behalf.

for by Nats and men, capable to wipe off the stains of concupiscence and is immutable.

I adore the assembly of the perfect, of the pure and illustrious Arihas in their eight sublime states, who have overcome all the passions that torment other mortals, by eradicating the very root of concupiscence, and who are famous above all other beings.

I undertake to translate from the Pali ³ text, the history of our most excellent Phra, from the period he left Too-cita, ⁴ the fourth abode of Nats, to the time he entered into the state of Neibban.

Previous, however, to commencing the work, I will relate succinctly what is found in our books respecting the live in the world and formed, as it were, the laity of the Buddhist church. According to the opinion of Buddhists in these parts, the laity is not considered as forming or constituting a part of the Thanga; those only who abandon a secular life, put on the yellow canonical dress, and endeavor to tread in the foot-steps of their great teacher, are alone entitled to the dignity of members of the Assembly, to which a veneration is paid similar to that offered to Budha and the law. The Arihas or venerables are divided into four classes, according to their greater or lesser proficiency in knowledge and moral worth. They are called Thotapan, Thakadagan, Anagam and Arahat. In the class of Thotapan, are included the individuals who have entered into the current or stream, leading to deliverance, or in other terms, who have stepped into the way of perfection. The Thotapan is, as yet to be born four times ere he can obtain the deliverance. Those who belong to the second class, glide rapidly down the stream, following steadily the way leading to perfection, and are to be born once more in the condition of Nat, and once in that of man. Those of the third class are to be born once in the condition of Nats. Finally those of the fourth class have gone over the fourth and last way to perfection, reached the summit of science and spiritual attainments, and are ripe for the state of Neibban they infallibly obtain after their death. The Arihas are again subdivided into eight classes, four of which include those who are following the four ways of perfection; the four others comprehend those who enjoy the reward of the duties practised in following the ways of perfection.

3.—The Burmese translator of the Pali text gives us to understand, that his intention is not to give the history of our Budha during the countless existences that have preceded the last one, when he obtained the supreme intelligence. Buddhists keep five hundred and ten histories or legends of Budha, purporting to give an account of as many of his former existences; and to enhance the value of such records, the contents are supposed to have been narrated by Budha himself to his disciples and lovers. I have read most of them. Two hundred of these fabulous narrations are very short and give few particulars regarding our Phra, when he was as yet in the state, of animal, man and Nat. They are, except the heading and the conclusion, but the same fables and *codes* to be met with amongst all Asiatic nations, which have supplied with inexhaustible stores, all ancient and modern fabulists. The last ten narratives are really very complete and interesting

great Being who, by a slow but sure process, was qualifying himself for his great and high destiny. It is stated that all the following particulars were narrated by Gaudama himself, to the great disciple Thariputra.

During seven Thingsies of worlds, he who was to become a Budha, felt within himself, during that immense number of revolutions of nature, a thought for the Budhaship, awakening in his soul. This thought was succeeded by a wish, a desire and a longing for that extraordinary calling. He began to understand that the practice of virtues of the highest order, was requisite to enable him to obtain the glorious object of his ardent wishes, and no less

stories of the existences of Buddha preceding the one we are about describing, during which he is supposed to have practised the ten great virtues, the acquisition of which is an impossible qualification for obtaining the exalted dignity of Buddha. Some of these legends are really beautiful, interesting, and well composed pieces of literature.

4.—Tococita, or the joyful abode, is one of the seats of the Nats. But in order to render more intelligible several passages of this work, it is almost indispensable to give an idea of the system adopted by Budhists in assigning to rational beings the respective seats or abodes. There are 31 seats assigned to all beings which we may suppose to be disposed on an immense scale, extending from the bottom of the earth to an immeasurable height above it. At the foot, we find the four states of punishment, viz. hell, the states of Arhennikes, Prachars, and animals. Next comes the abode of man. Above it are the six seats of Nats. These eleven seats are called the seats of passion, or concupiscence, because the beings residing therein, are still subject to the influence of that passion, though not to an equal degree. Above the abodes of Nats, we meet with the 16 seats, called Rupa, disposed perpendicularly one above the other, to an immense height. The inhabitants of those fanciful regions, are called Brahmins, or perfect. They have freed themselves from concupiscence, and almost all other passions, but still remain soiled by fiction for matter and material things. Hence the denomination of Rupa, or matter, given to these seats. The remaining portion of this abode is occupied by the 16 seats, called Arupa, or immaterials, for the beings inhabiting them are entirely devoid of material passions. They have not even broken asunder the perfect illustration, which attach them to this state of mind. They are regarded the superior and perfect, or one step higher, and the superior to the state Narayan, the consummation, or ending, of all perfection. To sum up all the above in a few words, there are the states of punishment. The seat of man is a place of probation and trial. The six seats of Nats are places of sensual pleasures and enjoyments. In the 16 seats of Rupa, are to be met those beings whose beings are almost freed from all but purely spiritual nature, though retaining as yet some slight attachments for matter. In the four seats of Arupa, or immaterials, are beings who are wholly disengaged from material attachments, who delight in the most sublime contemplation, so long as it may be the lot of the soul, and is of pure spiritualism.

than 125,000 Budhas appeared during that space of time.

When the above period had at last come to an end, the inward workings of his soul prompted him to ask openly for the Budhaship. The period of asking lasted nine Thingies of worlds. It was brightened and illustrated by the successive manifestation of 987,000 Budhas. In the beginning of this latter period, the future Gaudama was a Prince by the name of Laukatarā, ruler of the Nanda country. At that time, there appeared in the country of Kappilawot, a Budha, called Thakiamuni Paurana Gaudama. Whilst he happened to travel through the Nanda country, with the two fold object of preaching the law and begging for his food, the ruler Laukatarā made great offerings to him. Meanwhile, with a marked earnestness, he solicited at the feet of Thakiamuni, the favor of becoming, at some future time, a Budha as himself was one. He expressed the wish to be born in the same country, from the same father and mother, to have for his wife the very same Queen, to ride the same horse, to be attended by the same companions, and the same two great disciples of the right and of the left. To this request, Thakiamuni replied in the affirmative, but he added that an immense length of time had as yet to elapse, ere the objects of his petition be fully granted. A similar application was repeatedly made to all other succeeding Budhas, and a like promise was held out to him.

The third period of four Thingies of worlds, was remarkable by the complete absence of all that could enlighten or illustrate the various states of existence. A complete moral and intellectual darkness was spread over all beings and kept them wrapped up in utter darkness. No Budhas, no Pitzekebuddhas appeared to illuminate, by their doctrine and serene example, of men. No Takkawade, or king of the world, made his appearance to infuse life and energy in the midst of the universal lumbering.

But the following hundred thousand revolutions of nature were more fortunate. There flourished no less than twenty seven Budhas, from Tahingara, the first in the series, to Kathaba the last one immediately preceeding Gaudama.

During the period that the Budha named Deipinkara was the teacher of all Beings, our future Gaudama was born in the country of Amaravatti, from illustrious and rich parents, belonging to the caste of Brauhmas.

When as yet a youth, he lost both his parents, and inherited their property.

In the midst of pleasure and plenty, he made, one day, this reflection. The riches that I now possess, were my parents' property, but they have not been able to save them from the miseries attending death. They will not, alas! afford to me a better and more secure fate. When I go into the grave, they will not come along with me. This foolish fancy I am clad in, is not worth to be pitied. Why should I bestow signs of compassion upon it. Filled with impurities, tainted by rottenness, it has all the elements of destruction, in the compounded parts of its existence. Towards Neibban I will turn my regards; upon it, my eyes shall be riveted. There is the tank in which all the impurities of passions, may be washed away. Now, I will forsake every thing, and go forthwith in search of a teacher that will point out to me, the way leading to the state Neibban.

Full of these thoughts, the young man gave away to the needy all that he possessed, reserving nothing to himself. Freed from the trammel of riches, he withdrew into a lonely place, where the Nais had prepared beforehand, if this was necessary to minister unto his wants. He embraced the profession, or mode of life of a Raham, or perfect. Attired in the dress of his new profession, he lived for some time on this spot, under the name of Thoameda. Displeased however, with the too easy mode of life he was leading, he left that spot, and was satisfied

with dwelling under the shade of trees. He however, went out, from time to time, in quest of his food.

A few years previous to the retirement of Thoameda into the solitude, he who was to be the Budha Deipinkara, migrated from one of the Nats' seats and incarnated in the womb of the Princess Thoameda, wife of Thoodewa, king of the Ramawatti country. Subsequently he was married to the Princess Padouma who bore unto him a son named Oothabakanda. On the same year the child was born, the king left his palace on elephant back, withdrew into some lonely place, practised during ten months all sorts of self inflicted penances, and under the shade of the tree Gaiaong Kiat, became a Budha. On that occasion, the earth quivered with great violence, but the hermit Thoameda being in ecstacy at that moment, knew nothing of the extraordinary occurrence.

On a certain day, Deipinkara was travelling through the country, for the two fold purpose of preaching the law and collecting his food. Arrived near a place where the road was very bad, he stopped for a while, until the road be made passable. The people hastened from all parts to come and prepare the road for Deipinkara and his followers. Thoameda gifted with the privilege of travelling through the air, happened to pass over the spot where crowds of people were busily engaged in preparing and leveling a road. The Hermit alighted on that spot, and inquired from the people what was the cause of their busy exertions. They told him that the most excellent Deipinkara was expected with a large retinue of disciples, and that they strained every nerve to have the road ready for them. Thoameda begged to be permitted to have a share in the good work, and asked that a certain extent of the road be assigned to him as his task. His request was granted and he forthwith set at work with the greatest diligence. It was all but finished when Budha Deipinkara followed by forty thousand disciples made his appearance. Thoameda actuated by an ardent desire of testifying his respect to the holy personage, came out show-

ing the least hesitation, he flung himself into the hollow that was as yet not filled, and lying on his belly, his back upwards, bridged the place and entreated the Budha and his followers to cross the hollow by trampling over his body. Great and abundant shall be the merits that I, said he within himself, shall gain by this good work. No doubt I will receive from the mouth of Deipinkara the assurance, that I shall hereafter, obtain the Budhaship. The Budha standing over him, admired the humble and fervent devotedness of Thoameda. With one glance he perceived all that was going on in the hermit's mind, and with a loud voice that could be heard by all his disciples, he assured him that four Things and one hundred thousand Worlds hence, he would become a Budha, the fourth that would appear saving the world called Badda. He went on, describing minutely the principal events that were to illustrate his future career. No sooner was this revelation made to him, that Thoameda hastened back to his forest. Sitting at the foot of a tree, he exhorted himself by fine comparisons to the practice of those virtues, the best suited to weaken in him, the influence of passions.

In the different existences that followed, Thoameda at all the periods of the appearance of some Budhas, received a confirmation of the promise he had had from the lips of Deipinkara.

This present world we live in, has been favored above all others. Already three Budhas have appeared, viz: Kaukkasan, Gauragong and Kathaba. They invariably belonged to the east of Paulas, and he who was to be hereafter our Gaudama, during the many existences he passed through, at the time of the manifestations of those three Budhas, was always born from the same east. Kathaba is said to have lived and preached during the ninth anarakap. It was he who, for the last time, assured the future Gaudama that he would obtain the Budhaship during the tenth anarakap.

We will only mention his last existence in the seat of man, previous to the one he was to obtain the great prize he had labored for, with so much earnestness during his

numerable existences. He became Prince, under the name of Wethandra, and practised to an eminent, nay heroic degree, the virtues of liberality and charity. To such an extent did he obey the dictates of his liberal heart, that after having given away all the royal treasures, his white Elephant, &c., he did not shrink from parting with his own wife, the Princess Madi, and his two children Dzali and Gahna. He then died and migrated to the Toocita seat, and enjoyed the blissfulness and felicity of Nats, under the name of Saytakaytoo, during fifty seven koudes of years.

The origin and begining of the Kapilawot country as well as of its Rulers, are to be alluded to, as briefly as possible. In the country of the middle, Mitzimadesa, the kings that ruled from the time of Mahathamadat to that of Ookakaritz, king of Benares, were 252,556 in number. The last named monarch was married to five wives and had children by them all. The first queen happening to die, the king became passionately enamoured of a young woman, whom he married. She soon presented him with a son, whom the king, pressed by his young wife's solicitations, declared heir apparent, to the prejudice of his elder sons. As might have been expected, the four elder sons loudly complained of the preference given to their younger brother. To put an end to the domestic disputes, the king called his four sons and their five sisters, gave them a large retinue, and bade them to go in a northerly direction, in search of a favorable spot, for building a new city. They followed their father's advice. After a long wandering through the forests, they came to a place where lived the Rathee Kapila, who becoming acquainted with the object of their errand, desired them to stay with him and found a city. He also wished that, on the very spot where stood his hut, the king's palace should be erected. He predicted that this city would become great, powerful and illustrious; that it would be a city of peace, since the animals in the forests lived peaceably, without ever attempting to inflict harm on each other. The proposal was cheerfully accepted. All the people sat at work with

great earnestness. When the work was completed, they offered the new city to Kapila, who was made their teacher. Hence the name of Kappilawottoo, or Kapilawot.

The four Princes finding that among their followers, then were no daughters of the royal race, whom they could marry, resolved, in order to keep pure the royal blood, to marry their four younger sisters. The eldest one was raised to the dignity of queen mother. Ookamukka the eldest of them, was the first king of Kapilawot. Whilst these things were coming to pass, the king of Benares, having been attacked with leprosy, had left his throne, and retired in a forest north of his capital. There he found his cure under the shade of the Kalau tree. At the same time the eldest sister, named Peya, who had become queen mother, was seized with the same distemper, and went into the same forest. She met with the king whom she knew not. By his advice, she sat under the Kalau tree, and the beneficent smell of the leaves, soon worked a perfect cure. They were subsequently married and had a numerous progeny. They settled on this spot, and built the city of Kaulya. The small river Rohani, flowed between Kaulya and Kapilawot.*

* When laying before the reader a short and concise account of the Being, who was to become the Buddha called Gaudama, the writer found it necessary to make a general observation, which, he hopes, will greatly help to understand correctly, several passages of the following pages. Gaudama was a Hindoo, brought up by Hindoo masters, and initiated to all the knowledge possessed by the society he lived in. He accepted the fabulous genealogies of kings such as they were found in the writings of his days. The same may be said of the erroneous notions respecting our Globe, the size and motions of the sun and the moon, and other heavenly bodies, the explanations of many natural phenomena, the description of hell, of the seats of reward, &c. Teacher as he was of moral precepts based upon metaphysical principles, Gaudama concerned himself very little about these things, which in his eyes were not worth the consideration of a sage. But he, or more probably his disciples, availed themselves of these notions for resting them on some portions of their system, and giving them an ethereal character, as best suited their views. These notions, though applied to the religion, as it originated by Gaudama, are strictly speaking, belong to the Theosophical system before the rise of the great schools of philosophy, and they are a part of the system, as it was possessed by the Brahmins, and various sects of the Hindoos. To a more complete and accurate statement of the religious and moral discipline of the Hindoos, or more correctly, as it has been called, the religion of the Hindoos, Braminism.

In the account of the foundation of the Kapilawot city, we find that the

numerable existences. He became Prince, under the name of Wethandra, and practised to an eminent, nay heroic degree, the virtues of liberality and charity. To such an extent did he obey the dictates of his liberal heart, that after having given away all the royal treasures, his white Elephant, &c., he did not shrink from parting with his own wife, the Princess Madi, and his two children Dzali and Gahna. He then died and migrated to the Toocita seat, and enjoyed the blissfulness and felicity of Nats, under the name of Saytakaytoo, during fifty seven koudes of years.

The origin and beginning of the Kapilawot country as well as of its Rulers, are to be alluded to, as briefly as possible. In the country of the middle, Mitzimadesa, the kings that ruled from the time of Mahathamadat to that of Ookakaritz, king of Benares, were 252,556 in number. The last named monarch was married to five wives and had children by them all. The first queen happening to die, the king became passionately enamoured of a young woman, whom he married. She soon presented him with a son, whom the king, pressed by his young wife's solicitations, declared heir apparent, to the prejudice of his elder sons. As might have been expected, the four elder sons loudly complained of the preference given to their younger brother. To put an end to the domestic disputes, the king called his four sons and their five sisters, gave them a large retinue, and bade them to go in a northerly direction, in search of a favorable spot, for building a new city. They followed their father's advice. After a long wandering through the forests, they came to a place where lived the Rathee Kapila, who becoming acquainted with the object of their errand, desired them to stay with him and found a city. He also wished that, on the very spot where stood his hut, the king's palace should be erected. He predicted that this city would become great, powerful and illustrious; that it would be a city of peace, since the animals in the forests lived peaceably, without ever attempting to inflict harm on each other. The proposal was cheerfully accepted. All the people sat at work with

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From Ookamukka, the first king of Kapilawot, to Prince Wethandra, there are but seven successive kings. From Dzali, the son of Wethandra, to Dzeyathena, the great grand father of Gaudama, there were 82,002 kings. Let it be borne in mind, that during that period of time, our Phralaeng, or future of Gaudama was in one of the Nats' seats. The Princes of Kapilawot were wont to go and sport on the water of a lake somewhat distant from the city. They at first erected a temporary place of residence, in the vicinity of that sheet of water, and finally built a city which received the name of Dewaha. It had likewise its kings of the same Thagiwi race. Dzeyathena, the king of Kapilawot, had a son named Thialhanoo and a daughter named Yathaudara. His cotemporary king of Dewaha, Aukaka, had also a son and a daughter, Eetzana and Kitzana. Thialhanoo was married to Kitzana who bore into him five sons, Toudaudara, Kanwaudana, Thoukkaudana, Thekkaudana and Amittalana; and two daughters, Amita and Tilita. Eetzana the son of the king of Dewa, married Yathaudara, daughter of Dzeyathana, king of Kapilawot. From this marriage, were born two sons Thoopabulha and Dantapauli; and two daughters, Maia and Patzapati.

When Eetzana became king of Dewaha, a considerable error had crept into the calendar. A correction was deemed necessary. There lived a celebrated hermit, or Rathee, named Deweela, well versed in the science of calculation. After several consultations held on this important subject, in the presence of the king, it was agreed that the Kaudz era of 8,640 years, should be done away with, on a Saturday the first of the moon of Tabaong, and that the new era should be made to begin on a Sunday, on the first day of the waxing moon of the month Tagoo. This was called the Eetzana era.

practice of leaving the eldest sister unmarried, and the Princes marrying their own sisters, is, up to this day observed by the royal family of Burmah. The eldest daughter of the reigning monarch is to remain unmarried during her parents' lives, and the first-born sons of the foot-cavalry, the sister or her eldest son, is to marry the second son of the king. This was the actual practice prevailed in the royal family of the ancient Persians.

On the 10th of the new era, Thoodaudana was born in the city of Kāpilavot; and on the 12th year, Maia was born at Dewaha. In the days of the Budha Wipathi, the future Maia was then the daughter of a Pounha. Her father who tenderly loved her, gave her, one day, a fine nosegay with a great quantity of the choicest perfumes and essences. The young girl delighted with these articles, hastened to the place where lived Wipathi, and with a pious and fervent earnestness, hid at his feet all that she had received from her father. Wipathi admiring the fervent liberality of the damsel, assured her that she would, hereafter, become the mother of a Budha, who was to be called Candama.

When Thoodaudana was 18 years of age, his father king Thiahmoo called eight Pounhas skilled in the science of astrology, and directed them to go with a large retinue and splendid presents in search of a royal princess, to be married to his son. The eight Pounhas departed. They visited several countries, but all in vain; they could not find one princess worthy of their master's son. At last they came to the city of Dewaha. They had no sooner arrived in sight of it, than they saw many signs, which prognosticated that, in the city, would be found an accomplished princess, in every respect, qualified to become the wife of the heir to the throne of Kāpilavot. At that time the young Maia had gone to enjoy herself in a garden outside the city. It was situated on a gently sloping ground covered with all sorts of the finest and rarest trees. A small brook winding its course in various directions, spread on every spot, with its gently murmuring waters, a delicious freshness. Thither the royal messengers resorted. They found the princess in the midst of her companions, outshining them all in beauty, like the moon among the stars. Admitted into her presence, the head of the deputation attempted to speak and explain the object of his visit; but he was so much overwhelmed by the beauty, the graceful and dignified appearance of the princess, that his voice failed him, and he stammered successively three times. On each fit that came on him, several damsels ran to his assistance with

pitchers of fresh water, and brought him back to his senses. Having recovered his spirits, the chief Pounha felt encouraged by some graceful and kind words from the lips of the Princess. He explained to her, with the choicest expressions, the object of his mission; and with a faltering and timid tone of voice, stated to her that he had come to entreat her to accept presents from, and the hand of, Prince Thoodaudana. Meanwhile he poured at her feet, the brightest jewels, and rarest articles. The Princess with a sweet voice, modestly replied that she was under the protection and care of her beloved parents, whose will she never resisted: that it was to them that this affair was to be referred. As to her own part, she had but one thing to do, to abide by her parents good wishes.

Satisfied with the answer, the Pounhas retired, and hastened to the palace of king Eetzana, to whom they related all that had just happened. The king graciously agreed to the proposal, and, in proof of his perfect satisfaction, sent in return, a deputation, with many presents to Prince Thoodaudana and to his father. As might be expected, the royal messengers were well received at Kapilawot. Thiahanoo and his son set out, with a countless retinue, for the city of Dewaha. In a mango trees grove, an immense building was erected, out of the city for their reception and accomodation; and in the middle of that building, a spacious hall was arranged with infinite art, for the marriage ceremony. When all the preparations were completed, the bridegroom attended by his father, king Thiahanoo and the chief of Brahmas, went out to meet the Bride, who was coming from the garden, accompanied by her mother and the wife of the great Thagia. Both advanced towards the centre of the hall, near a stand raised for the occasion. Thoodaudana stretched at first his hand and laid it over that place. Maia gracefully acted in a similar manner. Both then took each other's hand, in token of the mutual consent they gave. At that auspicious moment, all the musical instruments resounded, and with gladdening tunes proclaimed the happy event. The Pounhas holding the sacred shell in their hands, poured the

blessed water over their heads, uttering all sorts of blessings. The parents and relatives joined in calling forth, upon the young couple, the choicest benedictions. The King, Princes, Pounhas and Nobles vied with each other, in making presents, and wishing them all sorts of happiness.

When the festival was over, Thiahanoo desired to go back to his country, with his son and daughter-in-law. This was done with the utmost pomp and solemnity. On his return, he continued to govern his people with great prudence and wisdom, and at last died and migrated to one of the Nats' seats. He was succeeded by his son Thoodauma, who with his amiable wife, religiously observed the five precepts, and the ten rules of kings. By his beneficence and liberality to all, he won the sincere affection of his people. It was on the 28th year of the new era, that he was married. Soon after, he took for his second wife, Patzapati, the younger sister of Maia. Thoodauma's sister Amitau, was married to Thouppabudha, the son of king Eetzana.

About four "Thingies" an hundred thousand worlds ago, "the most excellent Budha, who is infinitely wise

5—Thingie is a number represented by a unit, followed with 64 cyphers others say one hundred and forty

6—Buddhists have a great way of classifying the series of worlds which they suppose to succeed to each other, after the completion of a revolution of nature. As various Buddhas, who appear at unequal intervals for illuminating and opening the way to deliverance, to the then existing beings, worlds are divided into those which are favored with the presence of one or several Buddhas, and those to which so eminent a benefit is denied. The present revolution of nature, which includes the period in which we live, has been privileged above all others. No less than five Buddhas, like five shining suns, are to shed forth rays of incomparable brilliancy, and dispel the most of thick darkness that envelops all beings, according to their respective laws of demerit. Of these five, four, namely, Kankassuu, Gaunagang, Kattakaa, Gandana have already performed their great task. The fifth, named Aremthaa, is as yet to come. The religion of Gandana is to last 5,000 years, or when it passes to loss. The names of the 28 last Buddhas are religiously preserved by Buddhists, together with their age, their stature, the name of the trees under which they have obtained the universal intelligence, their country, with the names of their father and mother, and those of their two chief disciples. Dimpakaa occupies the fourth place in the series. He is supposed to have been eighty-eight years of age, and to have lived 10,000 years.

It is not without interest to examine whether there have existed Buddhas,

and far superior to the three orders of beings, the Brahmas, the Nats, and men, received at the feet of the Phra

previous to the time of Gandhara, and whether the twenty-eight Buddhas above alluded to are to be considered as mythological beings who have never existed. It cannot be denied that mention of former Buddhas is made in the earliest sacred records, but it seems difficult to infer therefrom that they are real beings. 1st. The circumstances respecting their extraordinary longevity, their immense stature, and the myriads of centuries that are supposed to have elapsed from the times of the first, to those of Gandhara, are apparently conclusive proof against the reality of their existence. 2nd. The names of those persons are found mentioned in the proceedings of Gandhara, together with those individuals with whom he is supposed to have lived and conversed during his mortal sojourn. Who has ever thought of giving any credence to such fables? They were used by Gandhara, as so many means to give extension and solidity to the basis whereon he intended to found his system. 3rd. There are no historical records or monuments that can give countenance to the opposite opinion. The historical times begin with Gandhara; whilst there exist historical proofs of the existence of the rival creed of Brahminism, anterior to the days of the acknowledged author of Buddhism.

It cannot be doubted that there existed in the days of Buddha, in the valley of the Ganges and in the Punjab, a great number of philosophers, who led a retired life, devoting their time to study, and the practice of virtue. Some of them occasionally sallied out of their retreats, to go and deliver moral instructions to the people. The tale that attended those philosophers, attracted round them lonely abodes, crowds of hearers, eager to listen to their lectures and anxious to place themselves under their direction, for learning the practice of virtue. In the pages of this legend shall be found passages corroborating this assertion. Thence arose those multifarious schools, where were elaborated those many systems, opinions, &c. for which India has been celebrated from the remotest antiquity. The writer has had the patience to read two works full of disputations between Brahmins and Buddhists, as well as some books of the ethics of the latter; he has been astonished at finding that in those days, the art of arguing, disputing, defining, &c. had been carried to such a point of perfection as almost to leave far behind the disciples of Aristotle. It has been said that the Gymnosophists when Alexander the Great met them, held a whole Brahmin philosopher. But the particulars mentioned by Greek writers respecting their manners and doctrines, contain not such a supposition. They are described as living in a state of complete nakedness, and as refusing to deliver instruction to the messenger of Alexander, unless he consented to strip himself of his clothes. On another hand, we know that the emperor's staff and sceptre to his Religions, and in the books of orations, the candidate is at first asked to withdraw his robes, and then with his hands crossed. The Gymnosophists are represented as practising a rigorous and austere life, and holding a strict adherence to it as a duty. These and other practices are quite foreign to the virtuous and pious opinions of the Wisdom book of discipline. It is further stated that the Wisdom book adherent with other philosophers living in the same manner as the others, were Brahmins; or not it is impossible to determine. It can be said and believed that Brahmins in the days of Alexander, would have ably included the candidate with a true Greek in their company.

7.—Naga, the Nagas, Naga. Its signification is only equivalent to that of Deva, Deities. The Nagas are said to belong to the race of

Deipīnkara the assurance that he would afterwards become himself a Budha. At this time he was a Rathee,⁸ under the name of Thoomedā. During that immense

system, occupying six seats or abodes of happiness—placed in rising succession above the abode of man. They are spirits endowed with a body of so subtle and somewhat ethereal nature, as to be able to carry themselves, with the utmost rapidity, from their seats, to that of man, and vice versa. They play a conspicuous part in the affairs of this world, and are supposed to exercise a considerable degree of influence over man and other creatures. Fear, superstition and ignorance have peopled all places with Nats. Every tree, forest, fountain, village, and town has its protecting Nat. Some among the Nats having lost their highest station through misconduct, have been banished from their seats and doomed to drag a wretched existence, in some gloomy recesses. Their power for doing good is supposed to be very great. Hence the excessive dread for those evil spirits, entertained by all Buddhists. A good deal of their comparatively honest impostor practices, have been devised for propitiating those enemies to all happiness, and averting the calamitous disasters which they seem to keep hanging over our heads.

Though the Nats worship is universal among the Buddhists of all nations, it is but fair to state that it is contrary to the principles of genuine Buddhism and repugnant to its tenets. It is probable that it was already existing among all the nations of Eastern Asia at the time they were converted to Buddhism.

The tribes that have not as yet been converted to Buddhism, have no other worship but that of the Nats. To mention but the principal ones, such as the Kachins, the Khamas and the Singphos, they may differ in the mode of performing their religious rites and superstitions, ceremonies, but the object is the same, honoring and propitiating the Nats. This worship is so deeply rooted in the minds of the wild and half-civilized tribes of Eastern Asia, that it has been, to a great extent, retained by the nations that have adopted Buddhism as their religion is creed. The Burmese, for instance, from the king down to the lowest subject, privately and publicly indulge into the Nats worship. As to the tribes that have remained without the pale of Buddhism, they may be styled Nats worshippers. Hence, it may be inferred that, previous to the introduction, or the preaching of the tenets of the comparatively new religion in these parts, the worship of Nats was universal and predominating.

8.—*Rathee* or *Rathee* means, in Pali, a personage living by himself in some lonely and solitary abode, far from the contagious atmosphere of impure society, devoted his time to meditation and contemplation. His diet is of the coarsest kind, supplied to him by the forest birds and beasts, the skins of some wild animals and other menial necessaries. Most of those Rathees having reached old age and being devoid of every attachment, their bodies become spiritual and are supposed to be capable of travelling from place to place, appearing in various forms. Several of these legends, comedies, &c., they are often made interesting in the narrated stories and episodes.

The rats were, it is said, those deities who, in the days of Budha, spent their time in roasting and eating the dead and living men and animals. In support of this assertion, we have the best possible native authority, the Institutes of Monks compiled by a learned and enlightened century before Christ. We find that the rats were then described, in the mode of life

space of time, he practised, in the highest degree, the ten great virtues, the five renouncings, and the three mighty works of perfections.* Having become a great prince under the name of Wethandra, he reached the acme of self-abnegation and renouncement to all the things of this world. After his death, he migrated to Toocita the fourth abode of Nats. During his sojourn in that happy place, enjoying the fulness of pleasure allotted to the fortunate inhabitants of those blissful regions, a sudden and uncommon rumour, accompanied with an extraordinary commotion, proclaimed the gladdening tidings that a Phra was soon to make his appearance in this world.*

On hearing that a Phra was soon to make his appearance amongst men, all the Nats, peaceful inhabitants of the fortunate abode of Toocita, assembled in all haste and crowded around Phralaong,† eagerly inquiring from him,

becoming a true Brahmin. During the first year of his life, a Brahmin must live as an ascetic in the woods, covered with a coat of trees or the skins of animals, with no bed and no food, having no shelter whatever but that which is afforded him by the trees of the forest, keeping sometimes a strict silence, living on herbs and roots, he must turn himself up to beaming with entire unobscured, the cold of winter, and the heat of summer. Such is the course of life, according to the Vedas, with the true Brahmin is bound to follow during the third portion of his existence. Some Buddhisteers have sometimes endeavored to imitate the ascetic. It thus in their singular mode of life. It is a duty, to spend one day to hear of some hermit Phra, and during the time he is absent, with an inclination, to be more ardent to devote themselves to study and meditation. They observe, however, a great deal of extravagance in their asceticism, and that too, with a degree of levity, so that it is a very different kind of the pristine fervor that flowed in the souls of primitive founders.

9.—The first of the three—his assiduous attention to his parents and relatives—the great things he had learned, coupled with a stricter observance of the most difficult points of the law, and benevolent dispositions towards all beings and his humanity.

10.—This extraordinary personage, called Phra, never makes his appearance during the portion of time allotted to him, but after a certain duration of the celestial existence of a Nat.

* *Phra* is a word of Sanskrit origin—*Phra* is the Sanskrit word for a Brahmin. In this great rumour is a great deal of truth. It is a duty, to spend one day to hear of some hermit Phra, and during the time he is absent, with an inclination, to be more ardent to devote themselves to study and meditation. They observe, however, a great deal of extravagance in their asceticism, and that too, with a degree of levity, so that it is a very different kind of the pristine fervor that flowed in the souls of primitive founders.

who was the fortunate Nat, to whom was reserved the signal honor of obtaining the incomparable dignity of Budha. The reason which directed their steps towards our Phra-long, and suggested their enquiry, was, that in him were already to be observed unmistakeable indices, foreshadowing his future greatness.

No sooner had it become known that this incomparable destination was to be his happy lot, than Nats from all parts of the world, resorted to the abode of Teocita to meet Phralaong and to congratulate him upon this happy occasion. Most glorious Nat, did they say to him, you have practised most perfectly the ten great virtues ; ' the time is now come for you to obtain the sublime nature of Buddha ; during former existences, you have most rigidly attended to the observance of the greatest precepts and walked steadily in the path of the highest virtues ; you sighed then after, and longed for, the happiness of Nats and Brahmas ; but now you have most gloriously achieved the mightiest work, and reached the acme of perfection ;

12.—How I have enjoyed my visit to England, and how I have enjoyed my stay in London, to describe the many interesting places and people I have seen, and the many interesting things I have done. When I was at school, I was very fond of reading, and I was very fond of writing. I was very fond of playing, and I was very fond of singing. I was very fond of dancing, and I was very fond of acting. I was very fond of everything, and I was very fond of everyone. I was very fond of life, and I was very fond of love. I was very fond of everything, and I was very fond of everyone. I was very fond of life, and I was very fond of love.

[illegible]

it remains with you, but to aspire at the full possession of the supreme intelligence, which will enable you to open to all Brahmias, Nats and men, the way to the deliverance from those endless series of countless existences they are doomed to go through. Now the light of the Law is extinguished, an universal darkness has overspread all minds. Men are, more than ever, slaves to their passions, there is a total lack of love among them; they hate each other, keep up quarrels, strifes and contentions, and mercilessly destroy each other. You alone can free them from the vicissitudes and miseries essentially connected with the present state of all beings. The time is at last come when you are to become a Buddha.

Unwilling to return instantly a positive answer, Phralaong modestly replied that he wanted some time, to enquire particularly into the great circumstances always attending the coming of a Buddha in this world, viz. the epoch or time a Buddha appears; the place he chooses for his apparition or manifestation; the race or caste he is to be born from; and the age and quality of her who is to be his mother. As regards the first circumstance, Phralaong observed that the apparition of a Buddha could never take place during the previous period¹³ of 100,000 years, and

13.—The 10 great virtues of our saviour. He had to overcome all the precepts of the law, with treachery, harsh discipline, and the loss of his patience, veracity, fortitude, and nobility. He had to renounce all his renouncing children, wife, goods, and nobility.

14.—Metempsychosis is one of the principal dogmas of Buddhism. That continual transition from one existence to another, from a state of happiness to one of misfortune, and from one form of life to another, is the Buddhist in every direction. He is doomed to this transition, and the never settled waters of existence. He is never able to reach the ever tranquil state of Nirvana, the way to freedom, and a life of perfect happiness, his precepts, and his examples.

This dogma is common both to Buddhism and Paganism. It is the basis and propagator of the creed of the nation, and the great obstacle which had but to embody it with his own conceptions, and to give to the world his new ideas. His first teachers were Brahmias, and their teachings were the learned that dogma, which may be considered as the basis on which both systems. In fact the two rival creeds have common object in view the elevating of the soul from the imperfections, the corruption, and the connection with matter, and the attainment of freedom from all passions.

above, that had just elapsed, because during that period the life or men was on the increase. The instructions on birth and death as well as on the miseries of life, which form the true characteristics of Buddha's law, would not then be received with sufficient interest and attention. Should any attempt be made, at that time, to preach on these three great topics, men of those days to whom those great events would have appeared so distinct, could not have been induced to look upon them with sufficient attention: the four great truths would have made no impression on their minds: vain and fruitless would have been the efforts to disentangle them from the ties of passions, then encompassing all beings, and make them sigh after the deliverance from the miseries, entailed upon mankind by birth, life and death. The period when human life is under a hundred years duration, cannot be at all the proper period

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for such an important event, as the passions of men are then so many and so deeply rooted, that in vain Budha would attempt to preach his law. As the characters a man traces over the smooth superficies of unruffled waters, instantly disappear, without leaving any mark behind, so the law and instructions that one would attempt to spread on the hardened hearts of men, would make no lasting impression upon them. Hence, he concluded that the present period, when the life of men was of about 100 years duration, was the proper one for the apparition of a Budha. This first point having been disposed of, Paralaong examined in what part of the globe, a Budha was to appear.

His regards glanced over the four great islands,¹⁵ and the 2,000 small ones. He saw that the island of Dzapou-

15.—The duration of a ray of light or of an instant on the time period for the formation of a world, its existence, and destruction, is divided into four periods. The fourth period, or that which begins with the apparition of man on the earth, and its destruction, is divided into 64 parts called *Andrakaps*. During one *Andrakap*, the life of men increases gradually from 10 years, to an almost innumerable number of years; having reached its maximum of duration, it decreases slowly to its former short duration of 10 years. We live at present in that second part of an *Andrakap* when the life of man is on the decline and decrease. If my memory serve me right, we have reached at present the 9th or 10th *Andrakap* of the fourth period. Should the calculation of *Budhists* ever prove correct, the deluded visionaries, who look for word for an approaching *Mukandoo*, have still to wait long, ere their darling wishes be realized.

Though it is somewhat tedious and unpleasant, to have to write down the absurd and ridiculous notions *Burmese* entertain respecting the organization of matter, the origin, production, existence, duration and end of the world, it appears to me now, to say to give them face, count, and sketch an outline of their ideas on these subjects. The reader will then have the means of tracing up to their Hindu origin, several of the minor threads that link *Buddhism* to *Brahminism*, and to their mind I send the various details, now fitted to be given, and intended for establishing a correct view of the historical origin of the greatest part of the *Buddhist* superstitions. He will, however, find the strictest and clearest analysis, yet given, of the nature and of fabulous legends, several of which I first collected in the *July Supplement*.

My friends, so much labour is required, and kind of the charges attending it, are great and regular, and a great deal has been done, without *Burmese* intervention, to say that a European does not sit down before him, at a table of unbecoming idleness, as a student of words is constant. *Burmese* books, as yet, and especially printed ones, are too heavy of words, and too much of the nature of accounts that enlighten and control both the physical and moral world.

diba (the southern one) had always been the favorite place selected by all former Buddhas: he fixed upon it, too, for

But how is a world brought into existence?—Water or rather rain is the element sent, operating in the reproduction of a system of nature.—During an immense period of time, rain pours down, with an unvarying violence, in the space left by the last world that has been destroyed.—Many whole strong winds blowing from opposite directions, commingle the water with dilute and tenuous laminae, until it has taken the whole state.—At last appears on the superficies of nature, the first and greatest volcano, the sediment deposited by water.—The pores of the water being dried up, by the increasing action of the wind, the constituent particles in size, until by a slow, gradual sublimation process, it rises, and assumes the shape and proportion of our planet, in the former vacuum and void.—The centre of the earth, once of a world, or system of nature, is occupied by a mountain of enormous height, the crown of which Mount Olympus is surrounded by seven more mountains, so called from the seven winds, blowing from the cardinal points in breadth and depth, to the centre of the mountain, and it bounds it, in the direction of the cardinal directions.—The circumference to the Mount rises to half its height.—From the circumference, to half the height of the range, proceeding in the direction of the east, are situated 2 islands, in the direction of the four points of the compass.—The most of the four islands is surrounded by a hundred smaller ones.—Beyond those, there is water, reaching to the farthest limits of the world.—The great island is immediately to the south of the one, called Empoedip, from the Janitor or Entrance to the long upon it.

On a per unit basis, the effects are not directly related to the thickness of the earth; the water itself has a much greater mass per unit area than does the earth, that of water being 3.6 times as great as that of the earth, $\rho = 1.0$ and $\rho_e = 3.6$.

[illegible]

himself. That island, however, is a most extensive one, measuring in length 300 youtdzanas, in breadth 252, and in circumference 900. He knew that on that island, all

Passions, for the first time, burn and rage in the bosom of those hitherto passionless beings. They are deprived of the power to return to their celestial seats. Vain jealousy, contentions, &c., follow in the train of the egotistical distinction of *mine and thine*. Finding themselves in the gloom of darkness, the unhappy beings sigh for, and long after, light; when, on a sudden the sun, breaking down the barrier of darkness, busts out, rolling, as it were, in a flood of light, which illuminates the whole world: but soon disappearing in the west, below the horizon, darkness seemed to resume its hold. New lamentations and bewailings on the part of men, when in a short time, there arose majestically the moon, spreading its silvery and trembling rays of light. At the same time, the planets and stars take their respective stations in the sky, and begin their regular revolutions. The want of something arising disputes, is soon felt by the new inhabitants; they agree to elect a chief, whom they invest with a sufficient authority for framing regulations which are to be obligatory on every member of society, and power for enforcing obedience to these regulations. Hence the origin of society.

Men at first practising virtue enjoyed a long life, the duration of which reached to the almost incredible length of a Tinnu. But having much relaxed in the practice of virtue, it lessened proportionately to their want of force in the observance of the law, until, by their extreme wickedness, it diminished to the short period of ten years. The same ascending and descending scale of human life, successively brought in by the law of merit and demerit, takes place sixty-four times, and constitutes an Andhakap, or the duration of a world.

There remains to mention rapidly some particulars regarding the end of a revolution of nature. The cause of such an event, is the influence of the elements prevailing to such an extent as to be all powerful in working out destruction. Two solemn warnings of the approaching dissolution of our planet are given by Nats, near 10,000, and the other 100 years before that event. The heralds of such sad news make their appearance on earth, with the marks of deep mourning, the best suited to afford additional weight to their exhortations. They earnestly call on men to repent of their sins and amend their lives. These last summons are generally heeded by all mankind, so that now, when the world is destroyed, generally migrate together with the victims of hell who have atoned for their past iniquities, to those sorts of Brâhmas that escape destruction. There are three great principles of demerit, concupiscence, anger, and ignorance. The world also is destroyed by the action of three different agents, fire, water, and wind. Concupiscence is the most common, though the less heinous of the three. Next comes anger, less common, though it is more heinous; but ignorance is by far the most fatal of all the three dangers. The moral disorder that is then prevailing, induces destruction, because by that sets in action. Concupiscence rises for its seat in the air, water, ignorance, sand, but in the following proportion. Of sixteen destructions of this world, fifty-six are caused by conflagration, seven by water, and one by wind. Their respective times of our time stand as follows: conflagration reaches to the five lowest seats of Brâhmas, water extends to the eight seat, and the destructive action of the winds to the nine seat.

¹⁶ former Budhas and semi Budhas, the two great Rahandas ¹⁷ or disciples of the right and left, the prince whose sway is universal, &c., all of them had invariably fixed upon, and selected that island, and amidst the various countries on the island, that of Mitzima, the central one, where is to be found the district of Kapilawot. Thither, said he, shall I resort, and become a Budha. Having determined the place he was to select for his terrestrial seat, Phralaong examined the race or caste from which he was to be born. The caste of the people and that of merchants appeared too low and much wanting in respectability, and moreover no Budha had ever come out therefrom. That of the Pounhas was in former times; the most illustrious and respected, but that of Princes; in those days, was far surpassing it in power and consideration. He therefore fixed his choice upon the caste of Princes, as the most becoming his future high calling. I choose, said he, prince Thoodaudana for my father. As to the princess who is to become my mother, she must be distinguished by a modest deportment and chaste man-

16.—Our planet earth is composed, according to Budhists, of the mountain Meru, being in height 82,000 yards, and 4 yonzana is according to some authorities equal to little less than 12 English miles, above the surface of the earth, its depth is equal to its height. Around this huge and tall elevation are disposed the four great islands, according to the four points of the compass, and each of these again is surrounded by 500 small islands. The countries south of the great chain of the Himalaya are supposed to form the great island lying at the south.

It would be easy to give, at full length, the ridiculous notions entertained by Budhists of the aspects, on Geography and Cosmography, &c. &c. but the knowledge of such particulars is scarcely worth the attention of a serious reader, who is more apt to question the material efficacy of a system, resting a religious system, with but a few dogmas. These principles, in this material world, have gradually formed their edifice, the erection of several writings, but they seem to originate from the mind of a few individuals, and are not the result of a long and patient observation. This system, even so far from being the best, is popular, and to this, but have been set forth as a religion, and a code of morality.

17.—A Rahnada is a person who is considered as perfect and gifted with the best attributes of nature, who is contented with a mortal frame, contains within him the elements of a celestial nature, and his spirit is not extinguished in a Rahnada; it may be said to be fit for the state Nephim. Several classes are assigned to Rahnadas according to the various degrees of a perfection in the way of perfection.

amidst the crowds of those devoted to amusements, during the seven days that preceded the full moon of July, spent her time among her attendants, in making offerings of flowers and perfumes. The day before the full moon, she rose up at an early hour, bathed in perfumed water and distributed to the needy four hundred thousand pieces of silver: attired with her richest dress, she took her meal, and religiously performed all the pious observances usual on such occasions. This being done, she entered into her private apartment, and lying on her couch, fell asleep and had the following dream:—

Four princes of Nats of the abode of Tsadoomarit, took the princess with her couch, carried it to the mount Himawonta,¹⁰ and deposited it on an immense and magnificent rock, sixty youdzanas long, adorned with various colors, at the spot where a splendid tree, seven youdzanas high, extends its green and rich foliage. The four queens, wives of the four princes of Tsadoomarit, approaching the couch where Maia was reclining, took her to the banks of the lake Anawadat, washed her with the water of the lake and spread over the couch flowers brought from the abode of Nats. Near the lake is a beautiful mountain of a silvery appearance; the summit whereof is crowned with a magnificent and lofty palace. On the east of the palace, in the side of the mount, is a splendid cave. Within the cave a bed similar to that of the Nats, was prepared. The princess was led to that place, and sat on the bed, enjoying a delicious and refreshing rest. Opposite this mount, and facing the cave where Maia sat surrounded by her attendants, rose another mount, where Parakong, under the shape of a young white elephant, was running over its sides, in various directions. He was soon seen coming down that hill and, ascending the one where the princess lay on

¹⁰—The Mount Himawanta is the name of a mountain in the Himalayas. It is said to be the highest point of the world, and is the source of the Hindoo and Mahomedan religions. The name of the mountain is also found in the PERSIAN and ARABIC languages.

her bed, directed his course towards the cave. On the extremity of his trunk, lifted up like a beautiful string of flowers, he carried a white lily. His voice occasionally resounding through the air, could be heard distinctly by the inmates of the grotto, and indicated his approach. He soon entered the cave, turned three times round the couch whereupon sat the princess, then standing for a while, he came nearer, opened her right side and appeared to conceal himself in her womb.

In the morning, having awoke from her sleep, the queen related her dream to her husband. King Thoudodana sent without delay for sixty-four Pounhas.²⁰ On a ground lined with cow-dung, parched rice, flowers and other offerings were carefully deposited and profusely spread, an appropriate place was reserved for the Pounhas. Butter, milk and honey were served out to them in vases of gold and silver; moreover several suits of dress and five cows were offered to each of them as presents, as well as many other articles. These preliminaries being arranged, the prince narrated to them the dream, with a request for its explanation.

20.—Pounhas are the Brahmins who, even in these days of remote antiquity, were considered as the wisest in their generation. They had already monopolized the lucrative trade of fortune-tellers, astrologers, &c., and it appears that they have contrived to retain it up to our own days. Having my first stay in Burmah, I became acquainted with a young Pounha, wearing the white dress, and getting his livelihood by telling the horoscopes of newly-born infants, and even grown-up people. I learned from him the mode of finding out by calculation, the state of the heavens at any given hour &c. &c. This mode of calculation, is entirely based on the Hindu system, and has evidently been borrowed from that people.

Though Brahmins in those days, as in our own, worked on popular ignorance and credulity in the manner above mentioned, we ought not to lose sight of the great fact borne out by this legend in a most distinct and explicit way, that many among them devoted all their time, energies and abilities to the acquisition of wisdom, and the observance of the most arduous practices. Their austere mode of life was to a great extent coped and limited by the strict Religions of the Buddhist persuasion. Many of their rites and prescriptions of the *Winn* agree to a remarkable degree, with those entered by the Vedas. In the language, the resemblance must have been so great as to render the discrepancies scarcely perceptible, since we find in this very work, of an insight, on notice to the early converts, to bestow alms on the Pounhas, as well as on the *Bikkus* or mendicant Religious, placing them both on a footing of perfect equality.

Prince, answered the Pounhas, banish from your mind all anxious thoughts, and be of a cheerful heart; the child whom the princess bears in her womb, is not a girl but a boy. He will, after growing up, either live amongst men and then become a mighty ruler whose sway all the human race will acknowledge; or, withdrawing from the tumult of society, he will resort to some solitary place, and there embrace the profession of Rahan. In that condition he will disentangle himself from the miseries attending existence, and at last obtain the high dignity of Budha. Such was the explanation of the dream. At the moment Phralaong entered into Maia's womb, a great commotion was felt throughout the four elements, and thirty-two wonders simultaneously appeared. A light of an incomparable brightness illuminated suddenly ten thousand worlds; the blind, desirous, as it were, to contemplate the glorious dignity of Phralaong, recovered their sight; the deaf heard distinctly every sound; the dumb spoke with fluency; those, whose bodies were bent, stood up in an erect position; the lame walked with ease and swiftness; prisoners saw their fetters unloosed, and found themselves restored to liberty, the fires of hell were extinguished; the ravenous cravings of the Preithas²¹ were satiated; animals were exempt from all infirmities; all rational beings uttered but words of peace, and mutual benevolence; horses exhibited signs of an excessive joy; elephants with a solemn and deep voice, expressed their contentment; musical instruments resounded of themselves with the most melodious harmony; gold and silver ornaments worn at the arms and feet, without coming in contact, emitted pleasing sounds; all places became suddenly filled with a resplendent light; refreshing breezes blew gently all over the earth; abundant rain poured

21.—Preithas is a being in a state of punishment and sufferings, on account of sins committed in a former existence. He is doomed to live in the solitary recesses of round tilted mountains, smothered under the pangs of never satiated hunger. His body, and particularly his stomach, are of gigantic dimensions, whilst his mouth is so small that a needle could scarcely be shoved into it.

from the skies during the hot season, and springs of cool water burst out in every place, carrying through prepared beds, their gently murmuring streams; birds of the air stood still, forgetting their usual flight; rivers suspended their course, seized with a mighty astonishment; sea water became fresh; the five sorts of lilies were to be seen in every direction; every description of flowers burst open, displaying the richness of their brilliant colors; from the branches of all trees, and the bosom of the hardest rocks, flowers shot forth exhibiting all around the most glowing, dazzling and varied hues, lilies seemingly rooted in the canopy of the skies, hung down scattering their embalm'd fragrance; showers of flowers poured from the firmament on the surface of the earth; the musical tunes of the Nats, were heard by the rejoiced inhabitants of our globe; hundred thousands of worlds suddenly approached each other, sometimes in the shape of an elegant rose-gig, sometimes in that of a ball of flowers, or of a spheroid: the choicest essences embalmed the whole atmosphere that encompassed this world. Such are the wonders that took place at the time Puraliong entered his mother's womb.

When this great event happened, four chiefs of Nats from the seat of Tsadoonuk, armed with swords, kept an uninterrupted watch round the palace, to avert any accident that might prove hurtful to the mother or her blessed fruit. From 10,000 worlds, four Nats from the same seat, were actively engaged in driving away all Bilious²² and other monsters and forcing them to flee, and

²²—From the Sanscrit, *bilas*, to be sick, or to be ill. *bilas* is the name of a disease, which is a kind of fever, and is attended with a swelling of the body, and a burning heat. It is a kind of fever, and is attended with a swelling of the body, and a burning heat. It is a kind of fever, and is attended with a swelling of the body, and a burning heat.

²³—The name of the Nats, who are the Nats of the Nats. They are the Nats of the Nats, and are the Nats of the Nats. They are the Nats of the Nats, and are the Nats of the Nats.

²⁴—A kind of Nats, who are the Nats of the Nats. They are the Nats of the Nats, and are the Nats of the Nats. They are the Nats of the Nats, and are the Nats of the Nats.

hide themselves at the extremity of the earth. Maia free from every disordered propensity, spent her time with her handmaids in the interior of her apartments. Her soul enjoyed in a perfect calm, the sweetest happiness; fatigue and weariness never affected her unimpaired health. In his mother's womb, Pindarong appeared like the white thread passed through the purest and finest pearls; the womb itself resembled an elegant Dzedi. * *

With the solicitous care and vigilant attention one carries about a tank it is full of oil, the great Maia watched

of the 19th century, which played a significant part in the development of the

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The present study was designed to address the question of whether the effects of continued exposure to DVs, even in the absence of further victimization, on the mental health of women are cumulative. The study was designed to address this question by examining the effects of continued exposure to DVs on the mental health of women who had previously been exposed to DVs. The study was designed to address this question by examining the effects of continued exposure to DVs on the mental health of women who had previously been exposed to DVs.

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But the fact that she is a woman is not the only reason why she is so loved. Her personality is what makes her so special. She is a woman of many talents, and she is always willing to help others. She is a woman of many talents, and she is always willing to help others. She is a woman of many talents, and she is always willing to help others.

ready for conveying the queen: and a thousand noblemen, attended by an innumerable retinue, were directed to accompany her during the journey. Between the two countries an immense forest of lofty Engyin trees extends at a great distance. As soon as the cortege reached it, the five water lilies shot forth spontaneously from the stem and the main branches of each tree; innumerable birds of all kinds by their melodious tunes, filled the air with the most ravishing music. Trees similar in beauty to those growing in the seats of Nats, apparently sensible of the presence of the incarnated Budha, seemed to share in the universal joy.

On beholding this wonderful appearance of all the lofty trees of the forest, the queen felt a desire to approach nearer and enjoy the marvellous sight offered to her astonished regards. Her noble attendants led her forthwith at a short distance into the forest. Maia seated on her couch, along with her sister Patzapati, desired her attendants to have it moved closer to an Engyin tree, (*shorea robusta*.) which she pointed out. Her wishes were immediately complied with. She then rose gently on her couch; her left hand clasped round the neck of her sister, supported her in a standing position. With the right hand she tried to reach and break a small branch, which she wanted to carry away. On that very instant, as the slender rattan, heated by fire, bends down its tender head, all the branches lowered their extremities, offering themselves, as it were, to the hand of the queen, who unhesitatingly seized and broke the extremity of one of the young boughs. By virtue of a certain power inherent in her dignity, on a sudden all the winds blew gently throughout the forest. The attendants having desired all the people to withdraw to a distance, disposed curtains all round the place the queen was standing on. Whilst she was in that position, admiring the slender bough she held in her hands, the moment of her confinement happened, and she was delivered of a son.*

* On the same day, a son was born to Amastipina, called Ananda. The wife of Thupendal.

chiefs of Nats received the blessed child, whom they handed over to men, who placed him on a beautiful white cloth. But to the astonishment of all, he freed himself from the hands of those attending upon him, and stood in a firm and erect position on the ground, casting then a glance towards the east, more than one thousand words appeared like a perfectly levelled path. All the Nats inhabiting those worlds, made offerings of flowers and perfumes, exclaiming with exultation: "an exalted personage has made his appearance—who can ever be compared to him; who has ever equalled him? He is indeed the most excellent of all beings." Then he stretched out towards the three other directions, his arms reaching ever above and then lowering them down, he declared there was no being equal to him. Conscious of his superiority, he jumped over a distance of seven hundred and a foot, in a northern direction, exclaiming:—"this is my last birth—there shall be to me no other state of existence: I am the greatest of all beings." Then he began to walk

29--The first scene, for example, is a study in the art of agreeing to disagree. The two men, who are both of the same breed, as well as the poet, are at first very much at odds. The words "I am the greatest shearer that ever lived" are uttered by the own eyes he met him, and the other says, "I am the greatest shearer since he knew a word of the sheep business." The two men, and the animals, exist in a world of their own, and the poet, for ever, finds them so. The first scene is a study in the art of agreeing to disagree. The two men, who are both of the same breed, as well as the poet, are at first very much at odds. The words "I am the greatest shearer that ever lived" are uttered by the own eyes he met him, and the other says, "I am the greatest shearer since he knew a word of the sheep business." The two men, and the animals, exist in a world of their own, and the poet, for ever, finds them so. The first scene is a study in the art of agreeing to disagree. The two men, who are both of the same breed, as well as the poet, are at first very much at odds. The words "I am the greatest shearer that ever lived" are uttered by the own eyes he met him, and the other says, "I am the greatest shearer since he knew a word of the sheep business." The two men, and the animals, exist in a world of their own, and the poet, for ever, finds them so.

The Bangladeshis, it is said, are not used to the idea of a woman in a dress, and the police are not used to the idea of a woman in a uniform, while the police are not used to the idea of a woman in a uniform on the street. The police are not used to the idea of a woman in a uniform on the street. The police are not used to the idea of a woman in a uniform on the street.

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steadily in the same direction. A chief of Brahmas³⁰ held over his head the white umbrella. A Nat carried the golden fan. Other Nats held in their hands the golden sword, the golden slippers, the cope set with the rarest precious stones and other royal insignia.*

Thirty-two mighty wonders had proclaimed the incarnation of Phralaong in his mother's womb, and the same number of wonders announced his birth to the earth. Moreover, in that same moment, were born the beautiful Yathaudra, the son of Amittaudana, Ananda, the nobleman Tsanda, Kaludari, and the horse Kantika. The great tree Bodi also sprung from the ground, in the forest of Oorouwela, about two youtzanas distant from the city of Radzagio, and in a north-east direction from that place, and the four golden vases suddenly re-appeared.

The inhabitants of Dewah joining those of Kapilawot,

to find, in perusing that composition, a decision given by our Mahauthata, in a case perfectly similar to that which showed out, in the presence of all Israel, the incomparable wisdom of Solomon. When Phralaong practised the last and most perfect of virtues, liberality, carried to its farthest limits ending in perfect abnegation of self, and renouncing all that he possessed, he entered too into this world with the faculty of speech, and became a prince under the name of Wethandra. The legend of Wethandra is by far the best of all. Taking it as a mere romance, it is replete with circumstantial details well calculated to excite the finest emotions of the heart. The latter part, in particular, can scarcely be read without sharing in the heart-moving feelings of pity and commiseration on beholding our Phralaong parting willingly with all his property, with his wife and his lovely children, and finally offering his own person, to satisfy the ever renewed calls on his unbounded generosity.

30.—In Burmah the use of the white umbrella is limited to the king and idols. The former can never move without having some one to hold over his head this distinguishing mark of royalty. Any one who has been introduced in the palace of Amegapoura, will not have forgotten how great was his satisfaction on beholding the white umbrella towering above the sides of passages and moving in the direction he was sitting in. He knew that the time of his expectation was at an end, and that in a moment, he would behold the golden face.

* *Remarks of the Burmese Translator.*—On the former existence, our Phralaong is said to have spoken a few words. Shortly after his birth, viz: when he was Mahauthata and Wethandra. On the first, he came into this world holding in his hands a small plant, which a Nat had brought and placed in his tender hands, at that very moment. He showed it to his mother who asked him what it was. This is a medicinal plant, replied he, to his astonished mother. The plant was cast into a large jar full of water, and the virtualized liquid ever retained the power of curing every kind of bodily distemper. When he was born or rather began the existence in which he was called Wethandra, he stretched out his hands asking something from his mother which he might best see on the spot. The mother put at his disposal one thousand pieces of a tree.

set out for the latter country with the newly born infant, to whom they rendered the greatest honors. The Nats of the seat of Tawadeintha, on hearing that a son was born to King Thoodauna, and that under the shade of the tree Bodi,³¹ he would become a true Budha with a perfect knowledge of the four great truths, gave full vent to their boundless joy, heisting unfurled flags and banners in every direction, in token of their indescribable rejoicings.

There was a celebrated Rathee, named Kaladewila, who had passed through the eight degrees of contemplation, and who was in the habit of resorting daily to the Prince's palace, for his food. On that very day, having as usual taken his meal, he ascended to the seat of Tawadeintha³² and found the fortunate inhabitants of that seat, giving themselves up to uncommon rejoicings. He ask-

31.—In glancing over the genealogy of the twenty-eight last Budhas, the writer has observed that every Budha has always obtained the supreme intelligence under the shadow of some tree. Our Phralong, as will be seen hereafter, attained to the exalted dignity of Budha, under the tree Baudhi, (*fig. 1 religious*), which grew up spontaneously at the same moment he was born. The writer has never been able to discover any well-grounded reason to account for this remarkable circumstance, so carefully noted down, relating the particulars attending the elevation of a being to this high station. For want of a better one, he will be compelled to hazard the following conjecture. Our Phralong previous to his becoming a Budha, withdrew into solitude for the purpose of fitting himself for his future calling in imitation of all his predecessors, leading an ascetic life and devoting all his undivided attention and mental energies to meditation and contemplation, coupled with works of the most rigorous mortification. The senses, he knew well, were to be submitted to the uncontrolled sway of reason, by allowing to himself but what was barely requisite for supporting nature. Regardless of every comfort, his mind was bent upon acquiring the sublime knowledge of the principles and origin of all things, penetrating the mysteries of all beings, and in so doing to discover the most efficacious means of elevating them a tower, or rather, speaking out to them in the road they had to follow in order to do nothing themselves from the trammels of existence, and arriving to a state of perfect rest. In communion with all other ascetics, our Phralong had to suffer with the heat and the inclemency of the seasons, but the pleasant shade of trees. It was under the cooling and refreshing foliage of the trees of the forest, that he spent his time in the pious and unintermitted work of meditation, and was gradually that matchless knowledge and consummate wisdom he needed for carrying on to perfection, the benevolent undertaking he had in contemplation.

32.—It is a maxim generally received amongst Buddhists, that he who has far advanced in the way of perfection and enjoys extraordinary privileges both

ed them the reason of such an unusual display of emulating their poets of exultation. It is, replied they to the enquiring Rathee, because a son is born to King Theodandana, who will soon become a true Buddha. Like all former Buddhas, he will prove the law of exaltation, his person and throughout his life, the greatest wonders and a most accompanied pattern of the highest virtues. We will hear the law from his very mouth.

On hearing the answer of the Nats, Kodadewila immediately left the seat of Kawadeintira, and directed his rapid course toward the palace of Theodandana. Having entered into the palace and observed the place prepared for him, he conveyed to the King the good tidings of a son having been born unto him.

A few days after this message, the royal child was brought into the presence of his rejoicing father. The dewila was present on the occasion. Theodandana ordered that the child should be attended with the most decorum, and placed in the presence of the Rathee, in order to pay him his respects. But the child rose up and set his two feet on the curled hairs of the venerable personage. The persons present on the occasion, not knowing that a Buddha in his last existence, never bows down to any being, thought that the head of the imprudent child would be split into seven parts, as a punishment for his unbecoming behaviour. But Kodadewila rising to his feet, and lifting up his hands to the forehead, bowed respectfully to the infant King. The King, astonished at such an unusual condescension from so eminent a personage,

in his stupor and astonishment, called the child a son of his own flesh and blood, and ordered him to be brought into the presence of the Rathee, in order to pay him his respects. The child, however, did not obey the command, but continued to stand on the curled hairs of the venerable personage. The persons present on the occasion, not knowing that a Buddha in his last existence, never bows down to any being, thought that the head of the imprudent child would be split into seven parts, as a punishment for his unbecoming behaviour. But Kodadewila rising to his feet, and lifting up his hands to the forehead, bowed respectfully to the infant King. The King, astonished at such an unusual condescension from so eminent a personage,

mage, followed his example, and out of respect, prostrated before his son.

In virtue of his great spiritual attainments, Nalakawila could recollect at once all that had taken place during the forty preceding worlds, and foresee all that would happen during the same number of future revolutions of nature. On seeing the high perfections shining forth in our Phrahoeng, he considered attentively whether he would become a Buddha, or not. Thinking as he could that such a dignity was reserved for him, he wished to know if the remaining period of his own existence, would permit him to witness the happy moment when he would be a Buddha. To his deep regret, he foresaw that the end of his life would come before the occurrence of that great event, and that he would have then migrated to one of the seats of Arupa, and be, therefore, deprived of the favor of hearing the law from his mouth. This foresight caused a profound sadness in his heart, and abundant tears flowed from his eyes. But when he reflected on the future destiny of the blessed child, he could not contain within himself the pure joy that overflowed his soul. The people present on the occasion, soon remarked the opposite emotions which alternately affected the soul of Nalakawila. They asked him the reason of such an unusual occurrence. "I rejoice," said he, "at the glorious destiny of that child; but I feel sad and disconsolate, on thinking that it will not be given to me, to see and contemplate him, clothed with the dignity of Buddha; I bewail with tears my great misfortune."

With a view of assuage his sorrow, Nalakawila, casting another glance towards future events, eagerly sought to discover if among his relatives, there would not be at least one, who would be so fortunate as to see Phrahoeng in the nature of Buddha. He saw with inexpressible delight that his nephew, Nalaka, would enjoy the blessing denied to himself. Thereupon, he went in all haste to his sister's house, enquiring about her son. At his request, the lad was brought into his presence. Beloved nephew,

said the venerable Rathee, thirty-five years hence,³³ the son of King Thoodaudana will become a Budha; you will contemplate him in that sublime and exalted nature. From this day, therefore, you shall embrace the profession of Rahau. The young man who descended from a long succession of wealthy noblemen, said within himself: my uncle, indeed, never says anything but under the impulse of irresistible and cogent motives. I will follow his advice and will become a Recluse. He immediately ordered the purchase of the insignia of his new profession, a patta, a thingan,³⁴ and other articles. His head

33 —According to the prophet of Kaladewila Phralaong is to become Budha when thirty-five years old. The total duration of his life being eighty years, it follows that he has lived as Budha forty-five years. The advice of the old Rathee to his nephew Nalaka, to become a Rahau for better disposing himself to welcome the coming of Budha, and listening with greater benefit to his preachings, leads me to make a remark and write down an observation that has been already alluded to. From this passage and many others which the reader will easily notice hereafter, as well as from the example of Budha himself, one must suppose that at the time Phralaong was born some institutions, the most important one at least, viz: that of the Rahaus, Recluses, or Monks, already existed in a more or less perfect state. Relying solely on the authority of this Legend, no attempt at denying this supposition can ever be made. Kaladewila speak of the order of Rahaus as of a thing well known. Nalaka sends to the bazar for the purchase of the dress and other articles he wanted for his new mode of life. Phralaong on his way to his garden, sees a Rahau, whose habits and manners are described to him by his coachman. Having become Budha, he meets with Ascetics and Recluses living in community, leading a life much resembling that which he is supposed to have hereafter instituted, holding but few opinions, which, according to his own standard, were heretical. From these facts, flows the natural conclusion that Gautama is not the inventor or originator of all the Buddhistic disciplinary institutions. He found among the multifarious sects of Brahminism, many practices and ordinances which he approved of, and incorporated or embodied in his new system. This is another proof, amounting to a demonstration, that Buddhism is an offshoot of the great Hindu system. On this respect, Gauama borrowed largely from what he found existing in his own days, in the schools he resorted to, and received many tenets upheld by the masters under whom he studied sciences, and the training up to morals and virtue. He enlarged and developed certain favourite theories and principles, which had found favor with him; at the same time, for the purpose of leading his disciples to perfection, he enforced many disciplinary regulations, almost similar to those he had been subjected to, during the years of his preparation. He was certainly an ardent promoter of the perfected and improved system he endeavored to introduce.

34 —The Thingan or Tsiwarau is composed of three parts,—the thinbaing, resembling an ample petticoat, bound up to the waist, with a leathern girdle,

was shaved and he put on the yellow garb. Attired in his new dress, he looked all round and saw that amongst all beings, the Rahans are by far the most excellent. Then turning toward the place Phralaong occupied, he prostrated himself five successive times in that direction, rose up, placed the patta in its bag, threw it over his shoulder, and directed his steps towards the solitude of Himawonta, where he devoted himself to all the exercises of his profession. At the time Phralaong became a Buddha, our hermit went to that great master, learnt from him the works that lead to the state of perfect stability of mind, returned back to his solitude, and attained to the perfection of Rahanda by the practice of the eminent works. Seven months after his return, the end of his existence arrived, when, disentangled from all the ties that had hitherto kept him in the world of passions, he reached the happy state of Neibban.

CHAPTER III

A name is given to the child,—Prediction of the Prophecies respecting the child,—Perth of Man,—Miraculous occurrence at the child's cradle,—abolition of the Phylatory,—He sees the fear Signs,—Return from the garden to the royal city.

Five days after the birth of Phralaong, took place the ceremony of washing the head and giving him a name. In the apartment of the palace, several kinds of perfumed wood and essences, such as sandal wood, lignum, aloes, camphor, &c., were strowed profusely, as well as the most exquisitely scented flowers and parched rice. The noga-

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derful signs their eyes met. If this child, said they, remain in the society of men, he will become a mighty ruler that will bring all nations under his sway ; but if he embrace the profession of Keeluse, he will certainly become a Buddha. They began to forget the incomparable glory and high honours that would attend his universal reign. The eighth Pundia, named Kauntagnia, the descendant of the celebrated son of Theodora, and the youngest of all, raised up the index of one hand of the child. Struck with the wonderful and unattainable signs that forced themselves on his view, he exclaimed, no ! this child will not remain long in the society of men ; he will free himself from all vicissitudes, and all sorrows attending the existence of all beings, and will finally become a Buddha. As the child was to be the instrument for promot-

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ing the welfare and merits of all mortals, they gave him the name of Theiddat.

Seven days after her confinement, Mada died, and by the virtue of her merits migrated to the seat of Toocita, and became the daughter of a Nat.* Her death was not the result of her delivery, but she departed this world, because the term of her life had come. On their return to their home, the Pounhas assembled their children and said to them:—we are already advanced in years. We dare not promise to ourselves, that we will ever see the son of King Thoodaudana, become a Budha. But to you such a favor is reserved; listen respectfully to all his instructions and endeavour to enter the profession of Rahan without delay, and withdraw into solitude. Let us also all join you in that holy vocation. Three Pounhas, refused the invitation, and would not enter the profession. The five others cheerfully gave up every thing and became distinguished members of the ascetic body.

King Thoodaudana hearing of the explanation given by the Pounhas, enquired whether his son was really to become a Rahan. Having been assured that all the signs predicted the future destiny of his son to such a calling, he desired to know what those signs were. He was told that the four following things were the very signs, foreshowing the future career of his son, viz:—an old man, a sick man, a dead man, and a Recluse.* As soon as his

schools, which in his own days held and possessed the dogmata of true religion.

35.—The three last Allegorical omens or signs which, according to the tale, telling of the Pounhas, were to be seen and observed by the father, are designed to mark and express the completion of all human existence, from the moment, in which we see the first bud of life, to that of death. The view of these omens was intended to make him disgusted with a state of sensibly accompanied with such pains and afflictions to his oldness. He was soon enabled by reflection to hold in estimation the

* Mada was confined in the beginning of the third age. The conception is rather a very loose and general one, and is far from agreeing with any thing approaching to accuracy, the period of Mada's age, when she was delivered of her son—the age of years, and the time of her confinement. The first years from the birth, to the fourth and fifth year. The second years to the fifth year, or about the third, from the fifth year to the end of life. Piruening was seen on the first day of the first year, on the 15th after the full moon of the month Katsong. Mada was therefore 36 years old. The father of this was a sister's son to the father of this the age, apparently, of the mother of Mada, was the best time for securing the safety and protection of the fruit of her womb.

son would have successively remarked those four signs, he would immediately come to the conclusion that the stage of Raham, is alone worthy of the warm admiration and eager wishes of a wise man.

King Thoodandana who ardently wished to see his son become a great monarch, whose sway would extend over the four great islands, and the two thousand smaller ones, gave the strictest orders that none of the four emens should ever meet his eyes. Guards were placed in every direction, at distances of a mile, charged with but one care, that of keeping out of his son's sight, the appearance of those fatal emens.

times of this year, the loss of the young of the herring and salmon stocks, owing to the early start of the spawning season, has been unusually heavy. It is estimated that in the present year, the spawning season will be about a month earlier than in the previous year, and that the percentage of young of the fish that will survive will be considerably less than in the previous year. It is estimated that the loss of the young of the herring and salmon stocks, owing to the early start of the spawning season, has been unusually heavy. It is estimated that in the present year, the spawning season will be about a month earlier than in the previous year, and that the percentage of young of the fish that will survive will be considerably less than in the previous year.

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On that day, eighty thousand noblemen, who were present at the great rejoicings, pledged themselves, each one to give one of his male children to attend on the royal infant. If he become, said they, a mighty monarch, let our sons be ever with him, as a guard of honor to confer additional lustre on his wonderful reign; if he be ever elevated to the sublime dignity of Buddha, let our children enter the holy profession of Recluse, and follow him whithersoever he may direct his steps.

Theodandura, with the tender solicitude of a vigilant father, procured for his beloved offspring, nurses exempt from all corporal defects, and remarkable for their beautiful and graceful appearance.

The child grew up, surrounded with a brilliant retinue of numerous attendants.

On a certain day, happened the joyful day of the ploughing season. The whole country, by the magnificence of the ornaments that decorated it, resembled one of the seats of Nats. The country people, without exception, wearing new dresses, went to the palace. One thousand ploughs and the same number of pairs of bullocks, were prepared for the occasion. Eight hundred ploughs, less one, were to be handled and guided by a leader. The ploughs, as well as the yokes, and the horns of the bullocks, were covered with silver leaves. But the one reserved for the monarch, was covered with leaves of gold. Accompanied by a countless crowd of his people, King Theodandura left the royal city and went into the middle of extensive fields. The royal infant was brought out by his nurses, on this joyful occasion. A splendid jembu tree (*Eugenia*) loaded with thick and luxuriant green foliage, offered on that spot, a refreshing place, under the shade of its far-spreading branches. Here the bed of the child was deposited. A gilt canopy was immediately raised above it, and curtains, embroidered with gold, were disposed round it. Guardians having been appointed to watch over the infant, the King, attended by all his courtiers, directed his steps toward the place

where all the ploughs were held in readiness. He instantly put his hands to his own plough; eight hundred noble men followed him, and the country people followed his example. Pressing forward his bullocks, the King ploughed to and fro through the extent of the fields. All the ploughmen, emulating their royal lord, drove their ploughs in an uniform direction. The scene presented a most animated and stirring spectacle on an immense scale. The applauding multitude filled the air with cries of joy and exultation. The nurses, who kept watch by the side of the infant's cradle, excited by the animated scene, forgot the prince's orders and ran out to the spot, to enjoy the soul-stirring sight displayed before their admiring eyes. The king, casting a glance all round and seeing no one close by him, rose up instantly, and sitting in a cross-legged position, remained absorbed, as it were, in a profound meditation. The other nurses, busy in preparing the prince's meal, had spent more time than it was at first contemplated. The shadow of the trees, by the movement of the sun, had turned in an opposite direction. The nurses, recoiled by this sight, that the infant had been left alone, and that his couch was exposed to the rays of the sun, hastened back to the spot they had so imprudently left. But great was their surprise, when they saw that the shadow of the jambu tree had not changed its position, and that the child was quietly sitting on his bed. The news of this wonder were immediately conveyed to King Thottandana, who came in all haste to witness it. He forthwith prostrated before his son, saying, this is the loved child, the second that I have born to you.

Paradana, having reached his sixteenth year, his father ordered three palaces to be built, for each season of

18—The king, however, was so much pleased with the child, that he did not think it necessary to give him a name, but he called him the second-born, because he was the second child. The king was so much pleased with the child, that he did not think it necessary to give him a name, but he called him the second-born, because he was the second child. The king was so much pleased with the child, that he did not think it necessary to give him a name, but he called him the second-born, because he was the second child.

the year. Each palace had nine stories; and forty thousand maidens, skilful in playing all sorts of musical instruments were in continual attendance upon him, and charmed, by uninterrupted dances and music, all his moments. Phralaong appeared among them with the beauty and dignity of a Nat, surrounded with an immense retinue of daughters of Nats. According to the change of seasons he passed from one palace into another, moving as it were in a circle of ever renewed pleasures and amusements. It was then that Phralaong was married to the beautiful Yathaudara, his first cousin, and the daughter of Thonppabudha and of Amitau. It was in the 86th year of his grandfather's era, that he was married and also, was consecrated Prince royal, by the pouring of the blessed water over his head.

Whilst Phralaong was spending his time in the midst of pleasures, his relatives complained to the King of the conduct of his son. They strongly remonstrated against his mode of living, which precluded him from applying himself to the acquisition of those attainments befitting his exalted station. Sensible of those reproaches, Thoodaudana sent for his son, to whom he made known the complaints directed against him by his relatives. Without showing any emotion, the young prince replied: let it be announced at the sound of the drum, throughout the country, that this day a week, I will show to my relatives in the presence of the best masters, that I am fully conversant with the eighteen sorts of arts and sciences. On the appointed day, he displayed before them the extent

of his attainments in every complete category. We may conclude from the kind of professions in the knowledge of those sciences and attainments that he was highly mathematical as well as astronomer, and was enabled to set at variance the great astronomers of those days. In the midst of pleasures, and amidst the loss of his own part of his time to study, unless we suppose that sciences of this kind did not need his own exertion of his own. The Burmese were well acquainted with a mathematical precision, and a first division of the world into such divisions. Virtue, vices, sciences, arts &c. &c. were divided into a regular division, which, if applied to the study of the great objects of mankind, would be of a substantial help to human nature.

of his knowledge; they were satisfied, and their doubts and anxieties on his account, were entirely removed.

On a certain day Phralaong, desiring to go and enjoy some sports in his garden, ordered his coachman to have his conveyance ready for that purpose. Four horses, richly caparisoned, were put to a beautiful carriage that resembled the dwelling place of a Nat. Phralaong having occupied his seat, the coachman drove rapidly towards the garden. The Nats who knew that the time was near at hand when Phralaong would become a Buddha, resolved to place successively before his eyes, the four signs foreshowing his future high dignity. One of them assumed the form of an old man, the body bending forward, with grey hairs, a shrivelled skin, and leaning languidly on a heavy staff. In that attire, he advanced slowly with trembling steps, towards the prince's conveyance. He was seen and remarked only by Phralaong and his coachman. Who is that man, said the prince to his driver? the hairs of his head, indeed, do not resemble those of other men. Prince, answered the coachman, he is an old man. Every born being is doomed to become like him; his appearance must undergo the greatest changes, the skin by the action of time will shrivel, the hairs turn grey, the veins and arteries, losing their suppleness and elasticity, will become stiff and hardened; the flesh will gradually sink and almost disappear, leaving the bare bones covered with dry skin. What, said to himself the terrified prince, birth is indeed a great evil, ushering all beings into a wretched condition, which must be inevitably attended with the disgusting infirmities of old age. His mind being taken up entirely with such considerations, he ordered his coachman to drive back to the palace. Thoodaudura having enquired from his courtiers, what motive had induced his son to return so soon from the place of amusement, was told that he had seen an old man, and that he entertained the thought of becoming a Rahat.* Alas! said he, they will succeed in

* In the course of this story, the word *Rahat* is used on a second time. It is at the

laong, hearing from the mouth of his faithful driver, what this disgusting object was, returned in all haste to his palace. His father more and more disturbed at the news conveyed to him, multiplied the pleasures and enjoyments destined for his son, and doubled the number of guards that had to watch over him. On a third occasion whilst the prince was taking a walk, the same Nat, assuming the shape of a dead man, offered to die in exchange for the regards of the prince, the shocking sight of a corpse. Trembling with fear, the young prince came back toothwith to his residence. Theodindina being soon informed of what had taken place, resorted to magical incantations, and extended to the distance of one yoke round the immense line of countless guards set all round the palace.

On a fourth occasion, the prince, driving rapidly towards his garden, was met on his way by the same Nat, under the meek form of a Italian. The curiosity of the prince was awakened by the extraordinary sight of that new personage; he asked his coachman what he was. Prince answered the coachman, he reported him. At the same time, though little acquainted with the high dignity and sublime qualifications of a Redoubt, he was struck by the power of the Nats, to preserve an even unchangeable language, the possession of the gifts of Redoubts. The prince felt instinctively an aversion to the idea of a creature to embrace than a creature, mock of life. He quietly went as far as his garden.

The whole day was spent in all sorts of rural diversions. Having bathed in a pure, abundant tank, he went a little before sunset to a standstill on a large well polished stone table, overshadowed by the top spray of branches of beautiful trees, hanging above it, waiting for the time to put on his richest dress. All his attendants were busily engaged in preparing the fine clothes, new most elegant ornaments. When all was ready, they stood silent round him, waiting for his orders. The furniture of every description were disposed in a circular row, with the various ornaments, on the table, whereon the Prince was sitting.

At that very moment, a chief Thagia was quietly enjoying a delicious and refreshing rest on the famous stone table, called Pantoo Kambala. On a sudden, he felt his seat, as it were, getting hot. Lo! what does this mean, said the astonished Thagia, am I doomed to lose my happy state? Having recollected himself and reflected a while on the cause of such a wonderful occurrence, he soon knew that Phralaong was preparing to put on for the last time, his princely dress. He called to him a son of a Nat, named Withakioon, and said to him: on this day, at midnight, Prince Theiddat is to leave his palace and withdraw into solitude; now he is in his garden preparing to put on his richest attire for the last time: go, therefore, without a moment's delay, to the place where he is sitting, surrounded by his attendants, and perform to him all the required services. Bowing respectfully to the chief of Thagias, Withakioon obeyed, and by the power inherent in the nature of Nats, he was, in an instant, carried to the presence of Phralaong. He assumed the figure of his barber and immediately set at work, arranging the turban, with as much taste as art, round his head. Phralaong soon found out that the skilful hand, which disposed the folds of his head-dress, was not that of a man but of a Nat. One fold of the turban appeared like one thousand, and ten folds, like ten thousand folds, offering the magical *coup-d'œil* of as many different pieces of cloth, arranged with the most consummate skill. The extremity of the turban, which crossed vertically the whole breadth of the countless folds, appeared covered with a profusion of shining rubies. The head of Phralaong was small, but the folds of the turban seemed numberless. How could that be so? It is a wonder surpassing our understanding; it would be rashness and temerity to allow our mind to dwell too much upon it.

Having completely dressed, Phralaong⁴⁰ found himself surrounded by all sorts of musicians, singers and dancers,

40.—The triumphant return of Phralaong from his garden to the city, when he is attired with the richest dress, is commencing told by Pathlats at

viewing with each other in their endeavours to increase the rejoicing. The Pounhas sung aloud his praise. May he conquer and triumph! may his wishes and desires be ever fulfilled! The multitude repeated incessantly in his honor, stanzas of praises and blessings. In the midst of universal rejoicings Phralaong ascended his carriage. He had scarcely seated himself on it, when a message sent by his father, conveyed to him the gladdenng tidings, that Yathaudra had been delivered of a son. That child, replied he with great coolness, is a new and strong tie I will have to break. The answer having been brought to his father, Thoodaudana could not understand its meaning. He, however, caused his grand-son to be named Raoula. Phralaong sitting on his carriage, surrounded by crowds of people who rent the air with cries of joy and jubilation, entered into the city of Kapilawot. At that moment a Princess named Keissa Gautami, was contemplating from her apartments the triumphant entrance of Phralaong into the city. She admired the noble and graceful deportment of Prince Theiddat and exclaimed with feelings of inexpressible delight: happy the father and mother who have such an incomparable son: happy the wife who is blest with such an accomplished husband. On hearing those words, Phralaong desired to understand

least in Burmese, on the day young Raou is preparing to enter into a monastery of Recluses, for the purpose of putting on the yellow robe, and preparing himself to become afterwards a member of the order, if he feel an inclination to enlist in its ranks. Phraaeng was holding a festivity, not to the world, its pomps and vanities. So is doing the youthful candidate, who is led processionally through the streets, riding on his caparisoned horse, or sitting on an elegant palanquin carried on the shoulders of men. A description of this ceremony will be found in the notice on the Buddhist monks or *Thilashins*.

I am obliged to confess that I have found it somewhat difficult to discover any connection between the expressions made use of by Keissa Gautami, and the replies given therefrom by Phralaong. The explanation of the difficulty may be, however, stated as follows. Gautami bestows the epithet of happy on blessed upon the father and mother as well as on the wife of prince Theiddat, because she remarked and observed in them those qualities and accomplishments, befitting a worthy son and a good husband. The words blessed and happy struck the mind of the future Buddha, attracted his attention, and engaged his exertions for finding out their true import. He asks to himself, in what consists true and real happiness? Where is

their meaning and know their bearing. By what means, said he to himself, can a heart find peace and happiness? As his heart was already dis-entangled from the thralldom of passions, he readily perceived that real happiness could be found but in the extinction of covetousness, pride, ignorance, and other passions. He resolved henceforth to search ardently for the happy state of Nirvana, by quitting, on this very night, the world, leaving the society of men, and withdrawing his hands. Detaching from his neck a collar of pearls of enormous value, he sent it to Kessya Goudama as a token of gratitude for the excellent lesson she had given him, by the words she had uttered in his prison. The young princess received it as a mark of favor, and King Prince Theiddhi intended to pay her. Without further notice of her, he retired into his own apartment to enjoy some rest.

CHAPTER IV.

Phrallong had scarcely begun to collect on his couch, when a crowd of young damsels, whose beauty equaled that of the daughters of *Nets*, executed a sort of dances, to the sound of the most ravishing symphony, and displayed in all their movements, the graceful forms of their elegant and well-shaped persons, in order to make some impression upon his heart. But all was in vain; they were foiled in their repeated attempts. *Phrallong* fell into a deep sleep. The damsels, perceiving their disap-

pointment, did not stop, but continued to dance, and to play, until they had effected the purpose of their mission, and then retired. The king, who was seated on the throne, and who had been watching the performance, was much pleased with the beauty of the damsels, and the skill of the musicians. He ordered that the damsels should be kept in the palace, and that the musicians should be paid for their services.

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opened gently the door of the room where the princess was sleeping, having one of her hands placed over the head of the infant. Phralaeng stopping at the threshold, said to him self—if I go farther to contemplate the child, I will have to remove the hand of the mother; she may be awakened by this movement, and then she will prove a great obstacle to my designs. I will see the child after having become a Buddha. The door instantly shut the door and left the prince. His charger was waiting for him. To your sister, said Phralaeng to Kantika, do I trust for exceeding my great wish. I must become a Buddha, and labor for the deliverance of men and Nats, from the miseries of this world, and lead them safely to the peaceful shores of Nibbana. In a moment he was on the back of his royal horse. Kantika was a magnificent animal; his body measured eighteen cubits in length; its height and circumference were in perfect proportion with its length. The hair was of a lustrous white, resembling a newly-fallen snow; his swiftness was unrivalled and his strength could be heard at a very great distance, but on this occasion the Nats interfered; no sound of his voice was heard, nor the noise of his steps was completely silenced. Phralaeng reached the gate of the city. Phralaeng stopped here while, impatient as regarded the delay, he was to follow. To open the gate which a thousand men could but with difficulty make to turn upon its hinges, was deemed an impossibility. Whilst he was deliberating with his faithful attendant Tsanda, the huge gate was suddenly opened, the Nats gave a free passage given to him, though not. It was in the year 97, that he left Naphaw.

Phralaeng had scarcely crossed the threshold of the gate, when the emperor determined to thwart his pious design. Mian-Na resolved to prevent him from retiring into solitude and becoming a Buddha. Standing in the

—It is not known whether he was a native of the country, or whether he was a foreigner who had come to the country to see the king. The latter is more probable, as he is said to have been a great warrior, and to have been a great friend of the king.

air, he cried aloud :—Prince Theiddat, do not attempt to lead the life of a Recluse ; seven days hence, you will become a Tsekiawaday : your sway shall extend over the four great islands ; return forthwith to your palace. Who are you, replied Phralaong. I am Maun Nat, cried the voice. I know, said Phralaong, that I can become a Tsekiawaday, but I feel not the least inclination for earthly dignities ; my aim is to arrive at the nature of Budha. The tempter, urged onward by his three wicked propensities, concupiscence, ignorance and anger, did not part for a moment from Phralaong ; but as the shadow always accompanies the body, he too, from that day, followed always Phralaong, striving to throw every obstacle in his way toward the dignity of Budha. Trampling down every human and worldly consideration, and despising a power full of vanity and illusion, Phralaong left the city of Kapilawari, at the full moon of July under the constellation Ottaratham. A little while after, he felt a strong desire of turning back his head and casting a last glance over the magnificent city he was leaving behind him ; but he soon overcome that inordinate desire and denied to himself this gratification. It is said, that on the very instant he was combating the rising sense of curiosity, the mighty earth turned with a great velocity, like a

His name, according to its orthography, is Maun Maun, but the Burmese call him Maun, which means pride. Maun is therefore, too conceited or proud, or rather personified pride, and the personification of pride, is to oppose the benevolent desires and to resist a path of Budha, or rather on his great undertaking dedicated to be near humanity, by following the way that leads to the deliverance from all miseries. The first plan conceived by Maun, for stopping at the way, was to the progress of Theiddat, or to put her attention by pursuing him, *at the beginning of the path, and at the end of the path*. From that day, the tempter never leaves the other person, but he follows him every where, at all times, and in all places, that to induce success that was to lead to his firmness, and to the progress, which constitute as it were the very essence of Maun's nature, the concupiscence, envy, and an insatiable propensity to do harm. The design indeed, could hardly be made up of a few moments.

It is really interesting, through the course of this legend to read of the interrupted efforts, made by the personification of evil to hinder Budha in all his benevolent designs. The antagonist begins now, but it will be maintained with an obstinate and prolonged activity, during the whole life of Budha.

potter's wheel, so that the very object he denied himself the satisfaction of contemplating, came of itself under his eyes. Phralaong hesitated awhile as to the direction he was to follow, but he resolved instantly to push on strait before him.

His progress through the country resembled a splendid triumphal ovation. Sixty thousand Nats marched in front of him, an equal number followed him, and as many surrounded him on his right and on his left. All of them carried lighted torches, pouring a flood of light in every direction; others again spread perfumes and flowers brought from their own seats. All joined in chorus, singing the praises of Phralaong. The sound of their united voices resembled the loud peals of continued thunder, and the resounding of the mighty waves, at the foot of the mount Oogindó. Flowers shedding the most fragrant odour, where seen gracefully undulating in the air, like an immense canopy, extending to the farthest limits of the horizon. During that night, Phralaong attended with that brilliant retinue, travelled a distance of thirty yodzanas, and arrived on the banks of the river Anauma. Turning his face towards Tsanda, he asked what was the river's name. Anauma is its name, replied his faithful attendant. I will not, said Phralaong to himself, show myself unworthy of the high dignity I aspire to. Spurring his horse, the fierce animal leaped at once to the opposite bank. Phralaong alighted on the ground which was covered with a dew, and resembling pearls when the rays of the sun fell upon it, in the morning. On that spot he divested himself of his dress, and calling Tsanda to him, he directed him to take charge of his ornaments and carry them back, with the horse Kantake, to his palace. For himself, he had made up his mind to become a Rahen. Your servant too, replied Tsanda, will become also a Recluse in your company. No, said the prince, the profession of Rahen does not at present tempt you. He reiterated this prohibition three times. When he was handing over to Tsanda his costly ornaments, he said to

fully realized for his future calling. "I will provide him now with the Kowet, the Kowet, the Dugout, the Patta, the leather saddle, the bridle, the needle and filter." He took with him all the necessaries, and in an instant, arrived in the presence of Phrudaong to whom he presented them. Though unacquainted with the details of that dress, and untrained to the use of those new implements, the prince, like a man who had been a Recluse during several existences, appeared with a graceful gravity, his new dress. He adjusted the Thibasing round his waist, covered his body with the Kowet, threw the dugout over his shoulders, and suspended to his neck the bag containing the leather patta. Approaching the grave, meek and dejected as a dove of a fountain, he called Tsanda and bade him to go back to his father and relate to him all that he had seen. Tsan in complying with his master's request, prostrated himself three times before him; then rising up, he wheeled to the right and departed. The spirited horse hearing the last words of Phrudaong, could no more contain his grief. "Alas!" said he, "I will see no more my master in this world." His sorrow grew so great that his heart split into two parts, and he died on the spot.

$\mathcal{C} = \mathbb{R}^n$ and $\mathcal{C} = \mathbb{R}^n$ are the sets of all real and complex n -vectors, respectively. \mathbb{R}^n and \mathbb{C}^n are equipped with the standard inner product and norm. \mathbb{R}^n and \mathbb{C}^n are also equipped with the standard basis vectors e_1, \dots, e_n . \mathbb{R}^n and \mathbb{C}^n are also equipped with the standard basis vectors e_1, \dots, e_n .

the same time, the Government of the United States, through the American Legation in London, had been endeavoring to induce the Government of the United Kingdom to take steps to suppress the slave trade. The American Legation had been successful in inducing the British Government to take such steps, and the British Government had agreed to suppress the slave trade. The American Legation had also been successful in inducing the British Government to take steps to suppress the slave trade, and the British Government had agreed to suppress the slave trade.

haste to the palace. Admitted into the presence of the monarch, they told him that they knew not what sort of being had just arrived in the city, walking through the streets and begging alms. They could not ascertain whether he was a Nai, a man of a Guong. The king, looking from his apartments over the city, saw Phralaong, whose meek deportment removed all anxiety from his mind. He, however, directed a few of his noblemen to go and watch attentively all the movements of the stranger. If he be, said he, a Blou, he will soon leave the city and vanish away; if a Nai, he will raise himself in the air; if a Naga, he will plunge to the bottom of the earth. Phralaong having obtained the quantity of rice, vegetables, &c., he thought sufficient for his meal, left the city through the same gate by which he had entered it, sat down at the foot of a small hill, his face turned towards the east, and tried to make his meal with the things he had received. He could not swallow the first mouthful, which he threw out of his mouth in utter disgust. Accustomed to live sumptuously and feed on the most delicate things, his eyes could not bear even the sight of that loathsome mixture of the coarsest articles of food, collected at the bottom of his patta. He soon, however, recovered from that shock; and gathered fresh strength to subdue the opposition of nature, overcome its repugnance, and conquer its resistance. Reproaching himself for such an unbecoming weakness:—was I not aware, said he, with a feeling of indignation against himself, that when I took up the dress of a mendicant, such would be my food. The moment is come to trample upon nature's appetites. Whereupon he took up his patta, ate cheerfully his meal, and never afterwards, did he ever feel any repugnance for what things soever he had to eat.

The king's messengers having closely watched and attentively observed all that had happened, returned to their master to whom they related all the particulars they had witnessed. Let my carriage be ready, said the king, and you follow me to the place where this stranger is rest-

ing. He soon perceived Phralaong at a distance, sitting quietly after his refecton. Polmpalaon alighted from his conveyance, respectfully drew near to Phralaong and having occupied a seat in a becoming place, he was overwhelmed with contentment and inexpressible joy, to such an extent, indeed, that he could scarcely find words to give utterance to his feelings. Having at last recovered from the first impression, he addressed Phralaong in the following manner: Venerable father, you are so young still, and in the prime of your life, yet you are gifted with the most attractive and noble qualities, indicating surely your illustrious and royal extraction. I have under my control and in my possession a countless crowd of officers, clerics, horses, and chariots, affording every desirable convenience for pleasure and amusement of every description. Please to accept of a numerous retinue of attendants with whom you may enjoy yourself, whilst remaining within my dominions. May I be allowed to ask what country you belong to, who you are, and from what illustrious lineage and descent you are come? Phralaong said to himself:—It is evident that the king is unacquainted with both my name and origin; I will, however, satisfy him on the subject of his enquiry. Pointing out with his hand in the direction of the place he had come from, he said:—I arrive from the country which has been governed by a long succession of the descendants of Prince Kothala. I have indeed been born from royal progenitors, but I have abandoned all the prerogatives attached to my position, and embraced the profession of Rahan. From my heart I have rooted up concupiscence, covetousness and all affections to the things of this world. To this the king replied:—I have heard that Prince Theidlat, son of King Thoodudama, had seen four great signs, portending his future destiny for the profession of Rahan, which would be but a step to lead him to the exalted dignity of a Buddha. The first part of the prediction has been already fulfilled. When the second shall have received its accomplishment, I beg you

will show your benevolence to me and my people. I hope my kingdom will be the first country you will direct your steps to, after having acquired the supreme science. To this Phraaong graciously assented.

Phraeong having left the King, resumed his journey and fell in with a Rathee, or Lumbini, named Alara, and inquired about the several Deans. Alara satisfied him

15—The first of the three logics is a *deontic* logic. It has two operators on the standard propositional connectives: *ought* (O) and *must* (M). It is a modal logic in the sense that it has a Kripke-style semantics. The second logic is a *doxastic* logic. It has two operators on the standard propositional connectives: *believes* (B) and *knows* (K). It is a modal logic in the sense that it has a Kripke-style semantics. The third logic is a *temporal* logic. It has two operators on the standard propositional connectives: *will* (W) and *will not* ($\neg W$). It is a modal logic in the sense that it has a Kripke-style semantics. The first logic is a *deontic* logic. It has two operators on the standard propositional connectives: *ought* (O) and *must* (M). It is a modal logic in the sense that it has a Kripke-style semantics. The second logic is a *doxastic* logic. It has two operators on the standard propositional connectives: *believes* (B) and *knows* (K). It is a modal logic in the sense that it has a Kripke-style semantics. The third logic is a *temporal* logic. It has two operators on the standard propositional connectives: *will* (W) and *will not* ($\neg W$). It is a modal logic in the sense that it has a Kripke-style semantics.

The first is when individuals follow a value that may be considered as more "moral" or "less moral" than other, equally rational, alternatives. For example, the decision to purchase a product may be thought to be based on the social desirability of the value of the product. However, the second is when individuals follow a value that may be considered as more "moral" or "less moral" than other, equally rational, alternatives. When an individual believes that a product is "good" or "bad" for the environment, they may choose to purchase it or not, depending on their beliefs. This is a value that may be considered as more "moral" or "less moral" than other, equally rational, alternatives. When an individual believes that a product is "good" or "bad" for the environment, they may choose to purchase it or not, depending on their beliefs. This is a value that may be considered as more "moral" or "less moral" than other, equally rational, alternatives.

[illegible]

Part of the program will be his foreign language, he will study the source of *Die* under distinguished masters. What is meant by *Die*?

on four kinds of Dzans, but as regards the fifth, he was obliged to refer him to another Rathce named Ondaka who gave him the necessary explanations. Having nothing more to learn from those masters, Thralaong said to himself:—"the knowledge I have thus acquired, is not sufficient to enable me to obtain the dignity of Buddha." Whereupon he resolved to devote himself to the *Kamantan*⁴⁶ or meditation on the instability and nothingness of all that exists. To effectuate thoroughly his purpose, he

This I have told you, as it ought to be, in a plain narration. It is often designated by the eastern sects under the popular state of the soul that has already made great progress in the way of perfection. The *Thadong* intended, by placing himself under the direction of those eminent teachers, to learn the great art of traveling far and for the obtaining, by constant and well directed meditations, of high mental attainments. In the book of Buddhist metaphysics, I have found the science of *Dzan* divided into five parts, or rather five steps, which the mind has to ascend successively, ere it can enjoy a state of pure consciousness, the highest point a perfected being can arrive to, before reaching the state of *Nibbana*. The first step, when the soul searches after what is good and perfect, and having discovered it, turns its affection and the energy of its faculties to direct it. The 2nd, when the soul begins to contemplate steadily what it has first discovered, and rivets upon it its attention. In the 3rd stage, the soul totally releases, and is, as it were, entirely taken with it. In the 4th, the soul calmly enjoys and quietly fasts on the pure truth it has loved in the former state. In the 5th, the soul perfectly saturated with the knowledge of truth, remains in a state of complete equanimity, perfect peace, unremoved stability, when nothing can any longer alter or disturb. The Burmese and all Buddhist, all ways fond of what is wonderful, attribute supernatural perfections to those who have so far advanced in mental attainments. Their belief becomes, as it were, half spiritualised, so that they are according to their wishes, carry them off, through the medium of a phantasm, without the least hindrance or difficulty.

46—*Kamantan* means the fixing of the attention on one object, so as to investigate thoroughly and its constituent parts, its principle and origin, its existence and its final destruction. It is the third part of metaphysics, which treats of the beginning, nature and end of beings. To become perfect in it, is to come to a point of being freed from the most extensive knowledge, and to enjoy a kind of perfection called *Thadong*. The process of *Kamantan* is, as follows:—It is supposed that man consists of a compound of the four elements, fire, water, earth, and air, that its nature is to be ever changing, and that fire and water call his attention to the constant motion of that element, while earth examines the nature of air, and in doing so, is composed of several distinct parts, each of which is the cause or cause of the other, those parts, however, and soon discovers that they are, but are, but that none of them is not to be compared or destroyed by the destruction of any single element. He concludes that fire is, but a fictitious phenomenal existence. The same method is believed in examining the other elements, and gradually all other things may come in contact with, and his final conclusion is,

repaired to the solitude of Oorouwela, where he devoted all his time to the deepest meditation. On a certain day, it happened that five Brahms, on their way to a certain place to get their food, arrived at the spot where Phralaong lived and had already entered on the course of his penitential deeds. They soon became impressed with the idea that our hermit was to become a Budha. They resolved to stay with him and render him all the needful services, such as sweeping the place, cooking rice, &c.

The time for the six years of meditation was nearly over, when Phralaong undertook a great fast,* which was carried to such a degree of abstemiousness that he

that during the whole of his penitential course he had undergone no sickness or distress of any kind. He was able to eat all things and to sleep on the ground, without any complaint of heat or cold. He was able to bear the heat and cold of the sun and the winds which in other people were but insupportable, and he was able to bear the heat and cold of the sun and the winds which in other people were but insupportable. Having survived all that is usually considered as the limit of the work of a mortal, he began to meditate on the nature of the soul. After a lengthened examination, he arrived at the conclusion that the soul is not a thing, but a process, and that it is not a thing, but a process. He was able to bear the heat and cold of the sun and the winds which in other people were but insupportable. Having survived all that is usually considered as the limit of the work of a mortal, he began to meditate on the nature of the soul. After a lengthened examination, he arrived at the conclusion that the soul is not a thing, but a process, and that it is not a thing, but a process.

Notwithstanding his many applications to the study of knowledge, Phralaong did not, as yet, attain to the summit of Oorouwela, and he continued to meditate on the nature of the soul. He was able to bear the heat and cold of the sun and the winds which in other people were but insupportable. Having survived all that is usually considered as the limit of the work of a mortal, he began to meditate on the nature of the soul. After a lengthened examination, he arrived at the conclusion that the soul is not a thing, but a process, and that it is not a thing, but a process.

* 17.—In a different version of the legend, it is said that he fasted for six years, and that he was able to bear the heat and cold of the sun and the winds which in other people were but insupportable.

scarcely allowed to himself the use of a grain of rice or sesamum a-day, and finally denied himself even that feeble pittance. But the Nats who observed his excessive mortification, inserted Nat food through the pores of his skin. Whilst Phralong was thus undergoing such a severe fasting, as for a that was of a beautiful gold color, became black; the thirty-two marks indicative of his future dignity, disappeared. On a certain day, when he was walking in a much enfeebled state, on a sudden he felt an extreme weakness, similar to that caused by a dire starvation. Unable to stand up any longer, he fainted and fell on the ground. Among the Nats that were present, some said: the Rahan vandama is dead indeed; some others replied: He is not dead, but has fainted from want of food. Those who believed he was dead, hastened to his father's palace to convey to him the sad message of his son's death. Theo landama enquired if his son died previous to his becoming a Buddha. Having been answered to the affirmative, he refused to give credit to the words of the Nats. The reason of his doubting the accuracy of the report was, that he had witnessed the great wonders premonstrating his son's future dignity that had taken place, first when Phralong, then an infant, was placed in the presence of a famous Rethoo, and secondly, when he slept under the shade of the tree Tsampee-ta-bia. The fainting being over, and Phralong having re-

covered his senses, the same Nats went in all haste to Thoodaudana, to inform him of his son's happy recovery. "I knew well," said the king, "that my son could not die ere he had become a Buddha." The fame of Phra-laong having spent six years in a solitude, addicted to meditation and mortification, spread abroad like the sound of a great bell—hung in the canopy of the skies.

4. — It is a common belief of the people of that country, as well as generally of the cotton states, that most of the bells to be seen in the houses, need not be made of iron, but of sheep, differing somewhat from those used in Europe. The metal of these is less worked, and there is a large hole in the centre of the top part. No one has been in the interior, but on some of the tops of the mountains, a world of iron, the output of which is said to be 100,000 lbs. No one has seen the bells; they are made near the mouth of the Rio Grande, and sent out at its two extremities. Some have said that the iron is the output of the bell itself, but this is not the case.

[illegible][illegible]

The effect of the rise in the price of gold has put in the hands of the holders of the bullion a large sum of money during the period of the depression. It is not, however, a large sum, and the effect of the rise in the price of gold has been to increase the price of the bullion. The price of the bullion has been rising steadily since the beginning of the year, and is now about 100s. per ounce. This is a very high price, and it is a very good indication of the value of the bullion. The price of the bullion is a very good indication of the value of the bullion, and it is a very good indication of the value of the bullion.

went to a distance of eighteen yondzanas, and withdrew into the forest of Migadawon, near Baranathce.

CHAP. V.

*Unadmitted's report to Punching—His pie dreams—He shapes his
 own words to the tongue—His actions connected to a
 name—He confesses to the name of *Slack* Not—His meditations
 during party, in words and in *Bed* too—If at last admits the
 perfect name—He confesses the temptations of *acted against law*,
 by the *For* set *March*—He then *proposes* the law to a *Puncher*
 and to the *Members*.*

At that time, in the solitude of Oorouwela there lived in a village a rich man named Thera. He had a daughter name Thoozata. Having attained the years of puberty, she repaired to a place where there was a Gniaong tree and made the following prayer to the Nat guardian of the place:—"If I marry a husband that will prove a suitable match, and the first fruit of our union be a male child, I will spend annually in alms deeds 100,000 pieces of silver, and make an offering at this spot. Her prayer was heard, and its twofold object granted. When Phralaeng had ended the six years of his fasting and mortification, on the day of the full moon of the month

10.—The Nafsi Döğüş is the responsive part of the actions of this world. The results of the actions of the conscious, along with the whole of the individual, are subjected to the eleven different passions. But they are not in their respective places, and therefore, with the chief events that take place in the mind. Here, as elsewhere, even attentive in nature, turn to the knowledge of the former Principles. Besides, they are made to witness the effects of the various passions, doubts, desires, etc. These are the good and bad fruits of the world, as intensely perceived with varied Nafsi Döğüş, as experienced by the eye. A good deed that is performed is seen to result in the attainment of good and things that are profitable to the world. Nafsi Döğüş, in the various and various circumstances that the good ones. Such a view shows universal, and fully comprehended by the followers, and in the expectation with the real good effects of good and badness. A view of this sort is said to be attributed to the religious intelligence of the ex-Nafsi. In case of severe illness that has resulted the skeleton of a man, a doctor, a physician gravely tells the patient and his relatives, but it is useless to him, because any longer to medicines, but a surgeon must see it, for, to do so, the intelligent spirit who is the author of the complaint. Many directions are given for the election of a shed, where offerings intended for the immortal Nafsi are done.

On the day of the full moon of Katson, Thoodzatu rose at an early hour, to make ready her offering, and disposed every thing that the cows should be simultaneously milked. When they were to be milked, the young calves of their own accord, kept at a distance; and as soon as the vessels were brought near, the milk began to flow in streams, from the udders, into those vessels. She took the milk and poured it into a large caldron, set on the fire which she had kindled. The milk began to boil: bubbles formed on the surface of the liquid, turned on the right and sunk in, not a single drop being spilt out; no smoke arose from the fire place. Four kings

W. J. R. 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2

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legs. — 11th.—Birds of varied colour and size appeared to come from all directions and fill the air. — 12th.—When on a sudden they all appeared white. — 13th.—It seemed to him that he was walking on a hot strip of earth, and passed over it without being in the least conflagrated.

Phralaong awaking, he groaned, and said to himself, after having reflected for a while on those five dreams: — "to-day I shall certainly become a Buddha." Thereupon he rose instantly, washed his face, and took a bath, put on his dress, and presently waited for the break of day, to go out in quest of his food. — The sun not being yet risen, he went out, he took up his pail, and walked in the direction of the Ganung tree, which stood at the foot of the mountain, by the rays which issued from its top, he perceived that there was a white. At that very moment, arrived Saurama to deliver, according to her mistress's orders, the offering for her offering. As she approached, she saw Phralaong at the foot of the tree: the rays of light which beamed out of his person, were reflected on the tree, which exhibited a most splendid and dazzling appearance. On observing this wonder, Saurama said to herself: of course the Nat has come down from the tree to receive the offering with his own hands. Overcome with admiration & the joy, she immediately ran to her mistress and related her adventure. Thoodzau was delighted at this occurrence, and wishing to give a substantial proof of her gratitude for such good news, she said to Saurama, "from this moment you are no more my servant; I adopt you for my old daughter." She gave her instantly all the ornaments suitable to her new position. It is customary with all the Phralongs to be provided, on the day they are to become Buddhas, with a gold cup of water, which is called the *Pha*, and a golden vessel to hold the water, and a pail of water, the *Nog*, or boiled milk. As the water gushes from the beak of the water bird, without leaving any trace, so the *Nog* must slide from the beak of the golden cup, and fill the cup up. — Saurama then took a pail of water of the same precious metal, and a golden bowl, and a wheel, with a white

cloth. She forthwith put on her finest dress, and becomingly attired, she carried the golden cup over her head; and, with a decent gravity, walked towards the Guiaong tree. Overwhelmed with joy at seeing Phralaong, she reverentially advanced toward him, whom she mistook for a Nat. When near him, she placed gently the golden vessel on the ground, and in a gold basin, offered him scented water to wash his hands. At that moment, the earthen patta offered to Phralaong by the Brahma Gatikara, disappeared. Perceiving that his patta had disappeared, he stretched forth his right hand, and washed it in the scented water; at the same time Thoodzata presented to him the golden cup containing the Noga-na. Having observed that she had caught the eyes of Phralaong, she said to him: my Lord Nat, I beg to offer you this food, together with the vessel that contains it. Having respectfully bowed down to him, she continued: may your joy and happiness be as great as mine; may you always delight in the happiest rest, ever surrounded by a great and brilliant retinue. Making, then, the offering of the gold cup, worth 100,000 pieces of silver, with the same disinterestedness as if she had given over but the dry leaf of a tree, she withdrew, and returned to her home with a heart overflowing with joy.

Phralaong rising up, took with himself the golden cup, and having turned on the left of the Guiaong tree, went to the bank of the river Nentzau, to a place where more than 100,000 Buddhas had bathed, ere they obtained the supreme intelligence. On the banks of that river, is a bathing place. Having bathed on that spot his golden cup, he undressed himself, and descended into the river. When he had bathed, he came out and put on his yellow robe, which in shape and form resembled that of his predecessors. He sat down, his face turned towards the east; his face resembled in appearance a well-ripe palm-leaf. He divided his exquisite food into forty-nine mouthfuls, which he ate all without mixing any water with it. During forty-nine days he spent round the Bodi

tree, Budha, never bathed, nor took any food, nor experienced the least want. His appearance and countenance remained unchanged; he spent the whole time absorbed, as it were, in an uninterrupted meditation. Holding up in his hands the empty golden vessel, Phralaong made the following prayer: "If, on this day, I am to become a Budha, let this cup float on the water and ascend the stream. Whereupon he flung it in the stream, when by the power and influence of Phralaong's former good works, the vessel gently gliding towards the middle of the river, and then beating up the stream, ascended it with the swiftness of a horse, to the distance of eighty cubits, when it stopped, sunk into a whirlpool, went down to the country of Naga, and made a noise, on coming in contact with, and striking against, the three vessels of the three last Padhas, viz: Kaukathan, Gammagong and Kathaba. On hearing this unusual noise, the chief of Nagas awoke from his sleep and said: "How is this! yesterday, a Budha appeared in the world, to-day again there is another." And in more than one hundred stanzas he sung praises to Budha.

On the banks of the river Neritzara, there is a grove of Sala trees, whither Phralaong repaired to spend the day under their cooling shade: in the evening he rose up and walked with the dignified and noble bearing of a lion, in a road eight corthabas wide, made by the Nats, and strewed with flowers, towards the Guling tree. The Nats, Nagas and Gidong joined in singing praises to him, playing instruments, and making offerings of the finest flowers and most exquisite perfumes, brought from their own seats. The same rejoicings took place in ten thousand other worlds. Whilst on his way towards the tree, he met with a young man just returning with a grass load he had cut in the fields. Foreseeing that Phralaong might require some portion of it for his use, he presented him an offering of eight handfuls of grass, which were willingly accepted.

place, where all the preceding Budhas have obtained the supreme intelligence. Here, too, is the very spot, whereupon I shall become a Budha, and set up my throne. He took, by one of their extremities, the eight handfuls of grass and scattered them on the ground, when, on a sudden, there appeared emerging, as it were, from the bottom of the earth, a throne fourteen cubits high, adorned with the choicest sculptures and paintings, superior in perfection to all that art could produce. Phralaong, then, facing the east, uttered the following imprecation: "if I am not destined to become a Budha, may my bones, veins and skin remain on this throne, and my blood and flesh be dried up." He then ascended the throne, with his back turned against the tree, and his face, towards the east. He sat down, in a cross-legged position, firmly resolved never to vacate the throne, ere he had become a Budha. Such firmness of purpose, which the combined elements could not shake for a moment, no one ought to think of ever becoming possessed with.

Whilst Phralaong was sitting on the throne in that cross-legged position, Mani Nat said to himself: I will not suffer Prince Theiddat to overstep the boundaries of my empire. He summoned all his warriors and shouted to them. On hearing their chief's voice, the warriors gathered thick round his person. His countless followers in front, on his right and on his left, reached to the distance of eighteen youdzanas and above him to that of nine only. Behind him, they extended to the very limits of the world. The cries of that immense multitude, were re-echoed at a distance of 10,000 youdzanas, and resembled the roaring of the mighty sea. Mani Nat rode the elephant Girimegala, measuring in length 5 youdzanas. Supplied with one thousand right arms, he wielded all sorts of the most deadly weapons. His countless warriors, to avoid confusion, were all disposed in ranks, bearing their respective armour. They appeared like immense clouds, slowly rolling on and converging toward Phralaong.

At that time, Nats surrounded Phralaong, singing praises to him; the chief Thagia was playing on his conque, whereof a single blowing resounds for four entire months: the chief Naga was uttering stanzas in his honor; a chief Brahma held over him the white umbrella. On the approach of Manh Nat's army, they were all seized with an uncontrollable fear, and fled to their respective places. The Naga dived into the bottom of the earth, at a depth of 500 youdzanas, and covering his face with his two wings, fell into a deep sleep. The Thagia, swinging his conque upon his shoulders, ran to the extremity of the world. The Brahma, holding still the umbrella by the extremity of the handle, went up to his own country. Phralaong was, therefore, left alone. Manh Nat, turning to his followers, cried to them: there is, indeed, no one equal to the Prince Theiddat, let us not attack him in front, but let us assail him from the north side.

On that moment, Phralaong lifting his eyes, looked on his right, left and and front, for the crowd of Nats, Brahmas and Thagias, that were paying him their respects. But they had all disappeared. He saw the army of Manh Nat coming thick upon him, from the north, like a mighty storm. What! said he, is it against me alone that such a countless crowd of warriors has been assembled? I have no one to help me, no father, no brothers, no sisters, no friends and no relatives. But I have with me the ten great virtues which I have practised; the merits I have acquired in the practise of these virtues, will be my safeguard and protection; these are my offensive and defensive weapons, and with them I will crush down the great army of Manh. Whereupon he quietly remained meditating upon the merits of the ten great virtues.

Whilst Phralaong was thus absorbed in meditation, Manh Nat began his attack upon him. He caused a wind to blow with such an extraordinary violence, that it brought down the tops of mountains, though they were one or two youdzanas thick. The trees of the forests

were shattered to atoms. But the virtue of Phralaong's merits preserved him from the destructive storm. His tsiwaran itself was not agitated. Perceiving that his first effort was useless, Manh caused a heavy rain to fall with such violence, that it tore the earth, and opened it to its very bottom. But not even a single drop touched Phralaong's person. To this succeeded a shower of rocks, accompanied with smoke and fire; but they were changed into immense masses of flowers, which dropped at Budha's feet. There came afterwards another shower of swords, knives and all kinds of cutting weapons emitting smoke and fire. They all fell powerless at the feet of Phralaong. A storm of burning ashes and sand soon darkened the atmosphere, but they fell in front of him, like fragrant dust. Clouds of mud succeeded, which fell like perfumes all round and over Phralaong. Manh caused a thick darkness to fill the atmosphere, but to Phralaong it emitted rays of the purest light. The enraged Manh cried to his followers: why do you stand looking on? Rush at once upon him and compel him to flee before me. Sitting on his huge elephant and brandishing his formidable weapons, Manh approached close to Phralaong and said to him, Theiddat, this throne is not made for you; vacate it forthwith—it is my property. Phralaong calmly answered: you have not as yet practised the ten great virtues, nor gone through the five acts of self-denial, you have never devoted your life to help others to acquire merits; in a word you have not yet done all the needful to enable you to obtain the supreme dignity of Phra. This throne, therefore, cannot be yours. Unable to control any longer his passion, Manh threw his formidable weapons at Phralaong, but they were converted into garlands of beautiful flowers that adapted themselves gracefully round his body. His sword and other weapons, that could cut at once through the hardest rocks, were employed with no better success. The soldiers of Manh hoping that their united efforts would have a better result, and that they could thrust Phralaong

from his throne, made a sudden and simultaneous rush at him, rolling against him, with an irresistible force, huge rocks as large as mountains; but by the virtues of their opponent's merits, they were converted into fine nosegays that gently dropped at his feet.

At that time, the Nats, from their seats, looked down on the scene of the combat, suspended between hope and fear. Phrakong, at that moment, said to Manh: how do you dare to pretend to the possession of this throne? Could you ever prove, by indisputable evidence, that you have ever made offerings enough to be deserving of this throne? Manh, turning to his followers, answered: here are my witnesses; they all will bear evidence in my favor. At the same moment they all shouted aloud to testify their approval of Manh's words. "As to you, Prince Theiddat, where are the witnesses that will bear evidence in your favor and prove the justness of your claim to the possession of this throne?" Phralaong replied: my witnesses are not like yours, men, or any living beings. "The earth itself will give testimony to me. For

53.—The process which Phenix employed in support of his claim to the undisturbed possession of the land was the court itself. It may be fairly exemplified that was set on foot in consequence of the arrests here referred to, the first of which created a suit on the part of the owners, they having demanded the return of their property when it was taken and stored on such occasions. The same manner was repeated in Bathurst. I observed on a certain occasion, when a large number of men were about town, that five persons of both sexes and of various ages, met of a party, at the vicinity of a Pagoda. As they appeared to be waiting for some one, I went to them to see what was their case, and had from them the truth, and what occurrence seemed to have taken place. They said they were waiting for one of their own people, who had been taken to the gaol, and they were not together in consequence of a quarrel. On enquiring the cause of the quarrel, they said it was a matter of some importance, and that having found by a search through the records of the court, that a man had been charged with the murder of a man, and that the Native had killed him. Having seen that the man had been charged, they altered on the occasion, they kindly offered to pay the fine, and the man was set at liberty. I then asked if he belonged to the tribe, and he said he was a member of it. As a matter of course, I was obliged to take the man to the court, and to present all the necessary papers. All the charges standing in the court were punished, and the man was set at liberty. The same relations and all the other matters mentioned in this narrative, are in this manner, worked out, and the court is used as the support of those to whom the law is applied. The court is used as the support of those to whom the law is applied. The court is used as the support of those to whom the law is applied.

without alluding even to those offerings I have made during several previous existences, I will but mention the forty seven great ones I made, whilst I lived as Prince Wethandra." Stretching out his right hand, which he had, hitherto, kept under the folds of his garment, and pointing to the earth, he said with a firm voice: Earth, is it not true that at the time I was Prince Wethandra, I made forty great offerings? The earth replied with a deep and loud roaring, resounding in the midst of Manh's legions, like the sound of countless voices threatening to spread death and destruction in their ranks. The famous charger of Manh bent his knees and paid homage to Phralaong. Manh himself disheartened and discomfited fled to the country of Watha-watti. His followers were so overpowered by fear, that they flung away all that could impede their retreat, and ran away in every direction. Such was the confusion and disorder that prevailed, that two warriors could not be seen following the same course, in their flight.

Looking from their seats on the defeat of Manh and the glorious victory of Phralaong, the Nats⁵⁴ rent the air with shouts of exultation. The Brahmas, Nagas and Gyalongs joined the Nats in celebrating his triumph over his enemies. They all hastened from more than ten thousand worlds, to pay their respects and offer their felicitations, presenting him with flowers and perfumes saying: victory and glory to Phralaong! Shame and defeat to the infamous Manh!

It was a little while before sun-set, that Phralaong had

54—As the Nats and all other beings are to be benefited by the proceedings of Buddha, it is not to be wondered that they all join in singing his praises and exalting his glorious achievements. The Nagas and Gyalongs are believed animals, which are often mentioned in the course of this legend. It has been observed in a former note, that according to the Buddhist doctrine, animals are beings in a state of punishment, differing from man, not in nature, but in merits. Some of them having nearly exhausted the sum of their deservments, begin to feel the influence of former merits. They are supposed to have to a certain extent, the use of reason. No wonder, if they rejoice at seeing the triumph of him, who is to help them in advancing to a condition better than their present one.

achieved his splendid victory over his proud foe. At that time, he was wrapped up, as it were, in the profoundest meditation. The extremities of the branches of the Bodhi tree,⁵⁵ fell gently over him, and, by their undulations, seemed caressing, as it were, his tsiwaran: they resembled so many beautiful nosegays of red flowers that were offered to him. At the first watch of the night, Phra-laong applied all the energies of his powerful mind to ascertain the laws of the causes and effects, in order to account for all that is in existence. He argued in the following manner: pain and all sorts of miseries do exist in this world. Why do they exist? Because there is birth: Why is there birth? Because there is conception. Now conception does take place, because there is existence, or that moral state produced by the action or influence of merits and demerits. Existence is brought in, by *Upadana* or the combining of affections calculated to cause the

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coming into existence. The latter has for its cause the desire. The desire is produced by sensation. The latter is caused by the contact. The contact takes place, because there are the six senses. The six senses do exist, because there is name and form, that is to say, the exterior sign of the ideal being, and the type of the real being. Name and form owe their existence to erroneous knowledge; the latter in its turn is produced by the imagination, which has, for its cause, ignorance.*

* The theory of the twelve links said above is, in itself, very abstract, and, almost devoid of any numerical use of those identified to the metaphysics of the subjects. It is not, in fact, a philosophical system, as such, but only, as possible. This theory is very ancient, probably even before the first ages of Buddhism. It refers to the facts of its ontology, and metaphysics, in the same manner as the fact of grief with the grief of friends, as the grief of an warrior on his slain soldiers. It is probable that Gautama, in his preachings, which were very simple and so, in the ears of many minds, never entered to the complexity of an as essential point, in such a dry and coarse manner, but the school was soon and the young disciples and their pupils instructed. His own little disciples, or pupils, willing to give a distinct shape to their ideas, of the truth, seeking to give it a formula, and to lay it upon a solid. The theory presents the very characteristics of a system of logic, or a philosophical school.

In taking our departure from the first cause which is Avidya, or ignorance, or the wanting of knowledge, or no knowledge, we have to follow the different stages and conditions of a being, in that time, as a being, in old age, and death. When we speak of ignorance, or no science, we must not suppose the material existence of a being that changes. But we must take care not to enter into justifications of that of form, and to construct a theory of independent beings, or a world of caused and free beings. A Burmese people has a great facility in entering into the process of reasoning, so that they can find a better idea of that which is used to. But with the Burmese, it is a great error to do. It is a great error to be abstract to the point of losing the contact to the reality of the material cause. But let us follow the course of the cause, and the effect, upon and in the material beings.

From ignorance comes *Sankhara*, that is to say, conception or imagination which makes the reality, which is material, which lacks on this world, as something substantial, whilst it is, in fact, nothing but a shadow, and a mere illusion, as an image which appears and disappears, like a dream, or the faded of a picture. So, again, from *Sankhara*, comes the *Samasara*, or the being, attended with one of its elements, to give it a form, and a life, and a nature, that is, the *Manu*. From *Manu* comes *Atman*, the name and form, because we know, after we have let its object, that name and form, we are to know the nature of our nature, things that are external and internal. But let us be not deceived that what is remaining, out, so, on the material body, is not a being.

The name, which give birth to the *Atman*, the six senses, or six organs of the sensitive organs, the six organs of the sensitive organs, the six organs, and the six organs of the sensitive organs, with the material sense. The organ, the

Having followed in his mind, the succession of the twelve causes and effects, and reached the last link of

senses, we are put in communication or contact with all objects, hence the six senses give rise to the sixth cause *Pañca*, which means properly speaking, contact. From this cause flows the seventh one, called *Iti Bhūta*, a sensation or, in more general manner, sensibility. In fact, there can be no contact from which there will not result some sensation or other, plus or not or indifferent. *Iti Bhūta* gives pitifully rise to *Pāśa* or passion, or desire, or inclination. From this point, the Samsara occurs in life. It is, comparatively, easy, because it presents conditions less or diverse contact with a material object. By Times we ought not to understand, here, the name inclination but the senses have one for the other, but the general propensity created by being in any contacts even or prapings, as usual with *Iti Bhūta*s, the desire taken in an abstract sense.

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The two main and last steps in the collection of the causes and effects is identification of the death³. In this very beginning, it is not a most given order and finally the

[illegible]

that chain. Phraalaong said to himself: ignorance or no science, is the first cause which gives rise to all the phenomena I have successively reviewed. From it, springs the world and all the beings it contains. It is the cause of that universal illusion in which man and all beings are miserably lulled. By what means can this ignorance be done away with? Doubtless by knowledge and true science. By means of the light that science spreads, I clearly see the unreality of all that exists, and I am freed from that illusion which makes other beings to believe that such thing exists, when, in reality, it does not exist. The imagination or the faculty to imagine the existence of things which do not exist, is done away with. The same fate is reserved to the false knowledge resulting therefrom, to the name and form, to the six senses, to contact, to sensation, to desire, to conception, to existence, to birth and to pain, or *nibbana*.

Then Phraalaong says to himself; the knowledge of the four great truths is the true light that can dispel ignorance and procure true science, whereby the coming out from the whirlpool of existences, or from the state of illusion, can be perfectly effected. These four truths are: 1. the misery of the existence; 2. the cause productive of misery, which is the desire ever renewed of satisfying one's self, without being able ever to secure that end; 3. The destruction of that desire, or the estranging one's self from it, the important aid in doing giving the most serious attention; 4. The means of obtaining the individual annihilation of that desire, is supplied solely by the four *Meggas* or highways leading to perfection. But these *Meggas* can be followed but by those who have a right intention, a right will, and who, throughout life, exert themselves to regulate their action, conduct, language, thought and meditations. It was, then, that the heart of Phraalaong acquired an unshakable firmness, a perfect purity or exemption from all passions, an unalterable meekness, and a strong feeling of tender compassion towards all beings.

course of his progress through the continual migrations. He likewise saw reflected, as in a mirror, the former conditions of existence of all other beings. The immense development and expansion of his mind, which enabled him to fathom the depth of the past, happened during the first watch of the night.

He applied then with the expanded powers of his incomparable mind, to take a correct survey of all the beings now in existence. He glanced over all those that were in hell, and the other three states of punishment, those living on earth, and those dwelling in the twenty-six heavenly seats. He discerned, understood distinctly, their past and present merits, demerits, and all that appertained to their physical and moral constitutive parts. This idea occupied his mind up to midnight.

Urged by the more full and comprehensive disposition of his soul, Phralaeng often revolved within himself, the following: All is misery and affliction in this world; all beings are unceasingly detained in the vortex of existences; they float over the whirlpool of desire and concupiscence, they are carried to and fro, by the fallacious trawling of a momentary false satisfaction. They must be taught to turn away from the vain pursuit of the things themselves, and to seek for wisdom. Their mind must be imbued with the knowledge of the four great truths. The four ways, the four noble discourses, and the eighty-four thousand and Nats, to be made manifest. These ways ought to be pointed out to them, that, by following them, men and Nats may escape the delusion.

Whilst these thoughts revolved over his mind, a little before break of day, in the fourth hour of the Latha era, on the day of the full moon of Kadsun, the perfect science broke out once over him; he became the Buddha.

When this great wonder took place, ten thousand worlds were created by him, with such abundance, as to make man stand in awe and end. These words, the most excellent of all, were heard from hence the same series of worlds. Magnificent, magnificent, a crowd of all places. Angston,

appeared in every direction, adorned with splendid streamers. Of such dimensions were they, that the extremities of those in the east, reached the opposite side of the west; and those in the north, the southern boundary. Some flags, hanging from the coats of Brahmins, reached the surface of the earth. All the trees of ten thousand worlds, shot out branches loaded with fruits and flowers. The five sorts of lilies bloomed spontaneously. From the clefts of rocks, beautiful flowers sprang out. The whole universe appeared, like an immense garden, covered with flowers; a vivid light illuminated those places, the darkness of which could not be dispersed by the united rays of seven suns. The water, which fills the firmament, of the deep, at a depth of eighty-four thousand yodzsans, became fresh and offered a fine green drink. Rivers suspended their course: the blind recovered their sight; the deaf could hear, and the lame were able to walk freely. The captives were freed from their chains and returned to their liberty. Innumerable other volaters, took place at the moment when, long before, the supreme intelligence. He said then to the chief Brahmins, that he had seen the supreme intelligence, and was determined to regenerate his race, moved by the grief of the human existence, and borne up in joy. Now, he said, I am free. Again I perceive how I can emancipate myself from the trammels of existence, and extricate myself from all miseries and wretchedness, attending generation: my soul is fixed on the most amiable state of Nirvāṇa. I have now arrived to that state of perfection, that excludes all passions.

It was at the full moon of the month Kārtika, that the memorable occurrences took place, and it was day light, when Phraḍaeng had at last conquered the sailors of the Bude ship. After this glorious and triumphant victory, over the Phraḍaeng, who were his enemies, he met the Prince of Bodhi, who came to him, and seated him on a cross-legged position, where he reclined on his right side, during seven days. But he explained and heard

were at an end. Truth, in its effulgent beauty, encompassed his mind and shed over it, the purest rays. Placed in that luminous centre, Phra saw all beings entangled in the web of passions, tossed over the raging billows of the sea of renewed existences, whirling into the vortex of endless miseries, tormented incessantly and wounded to the quick by the sting of concupiscence; sunk into the dark abyss of ignorance, the wretched victims of an illusory, unsubstantial and unreal world. He said, then, to himself: in all the worlds, there is no one but I, who know how to break through the web of passions, to still the waves that walt beings from one state into another, to save them from the whirlpool of misery, to put an end to concupiscence and break its sting, to dispel the mists of ignorance by the light of truth, to teach all intelligent beings, the unreality and non-existence of this world, and thereby lead them to the true state of Nirvana. Having, thus, given vent to the feelings of compassion, that pressed on his benevolent heart, Phra, glancing over future events, delighted in contemplating the great number of beings who would avail themselves of his preaching, and labor to free themselves, from the slavery of passion. He counted the multitudes who would enter the way that lead to the deliverance, and would obtain the rewards to be enjoyed by those who will follow one of these ways. The Birmanian country would be blessed and, of all, with the preaching of the law of the world. He reviewed the countries where his religion would be firmly established. He saw that Mahendra, the son of king Asoka, would carry his law to Ceylon, to Java and to the Neibban.

When these and other subjects were fully exhausted, the most excellent Phra came down from his throne and went, to a distance of ten fathoms from the Bodhi tree, in a north-east direction. There he stood, the eyes fixed forever on the throne, without a single wink, during seven consecutive days, given up to the most intense and undisturbed meditation. The Nats, observing this extraordinary pos-

ture, imagined that he regreted the throne he had just vacated and that he wanted to repossess himself of it. They concluded that such being the case, Prince Theiddat had not as yet obtained the Budhaship. When the period of seven days was over, Budha who knew the innermost thoughts of the Nats, resolved to put an end to their incredulous thinking, respecting his person. For that purpose, he had recourse to the display of miraculous powers. He raised himself high up in the air, and, to their astonished regards, he wrought, at once, more than a thousand wonders, which had the immediate effect of silencing all their doubts, and convincing them that he was, indeed, the Buddha.

Having come down, on the place he had started from, for the display of prodigies, Buddha, went to the north of the tree Bodhi, at a distance of but two fathoms from it. He spent this time in walking to and fro, from east to west, during seven days, over a road prepared for that purpose by the Nats. He was engaged, all the while, in the work of the saddest contemplation.

He then shaped his course in a north west direction, at a distance of thirteen fathoms from the sacred tree. There stood a beautiful house shining like gold, resplendent with precious stones. It was a temporary residence purposely prepared for him by the Nats. Thither he repaired, and sat down in a cross-legged position, during seven days. He devoted all his time to meditating on the Adeptum or the most excellent science. This science is

divided into seven books. They had already gone over the six first and fully mastered their contents, but the six glories had not, as yet, shot forth from his person.

It was but after having mastered the contents of the last division, named *Patham*, divided into twenty-four parts, that the six glories appeared. Like the great fishes that delight to sport but in the great ocean, the mind of Buddha expanded itself with undescrivable eagerness, and delighted to ram, unrestrained, through the unbounded field opened before him, by the contents of that volume. From rays issued from his holes, beard, and eyes. Gold-like rays shot forth from his eyes, and skin; from his flesh and blood dashed out purple beams, and from his teeth and bones escaped rays white like the leaves of the lily; from his hands and feet emanated rays of a deep red color, which, falling on the surrounding objects, made them appear like so many mirrors of the purest water. His forehead sent forth undulating rays, as brilliant as those reflected by cut crystal. The objects which received those rays, appeared as mirrors, reflecting the rays of the sun. Those six rays of various hues, caused the earth to resemble a globe of the finest gold. Those beams at once penetrated through our globe which is 82,000 yonzams thick, and thence announced the mass of water which supports our planet. It resembled a sea of gold. That body of water, though 480,000 yonzams thick, could not stop the elastic projection of those rays, which went forth through a stratum of air 20,000 yonzams thick, and were lost in the vacuum. Some beams, following a vertical direction, rushed through the six seats of Nats, the 16 of Brahmas, and the four superior ones, and thence were lost in vacuum. Other rays following an horizontal direction, penetrated through an infinite series of worlds. The sun, the moon, the stars, appeared like opaque bodies, deprived of light. The flames of hell, and of Nars, their solarized petals, their orange trees, hanging from the tree of death, their rolling states, the smoke of hell, appeared as if wrapped up in complete darkness. The

body of the chief Brahmin, which send forth a light through one million of systems, emitted, then, but the feeble and uncertain light of the glow-worm at Santhe. This "myriad lights" emanating from the person of Buddha, was not the result of vowing or praying; but all the constituent parts of his body became purified, to such an extent, by the sublime meditation of the most excellent law, that they shone with a matchless brightness.

Having thus spent seven days in that place, close to the Bodhi tree, he repaired to the foot of another Gracious tree, called Atzapala, or the Shambha tree, so called, because, under its cooling shade, the monks and their flocks of goats rested during the heat of the day. It was situated at the east of the Bodhi, at a distance of thirty fathoms. There he sat in a cross-legged position, during seven days, enjoying the sweetness of self-recollection. It was near to that place, that the vile Muni, who since his great attack on Buddha, had never lost sight of him, but hid away secretly, followed him with a wicked spirit, was compelled to confess, that he had not been able to discover in that Rahan, any thing blameworthy, and expressed the fear of seeing him at a future time, over the "border" of his country. The tempter stopped in the middle of the highway, and, as he drew successively sixteen lines, as he went on reflecting on sixteen different subjects. When he had thought over each of the ten great virtues, he drew, first, ten lines, saying: the great Rahan has needed practise, to a high degree, those ten virtues. I cannot presume to compare myself to him. In drawing the 11th, he confessed that he had not, like that Rahan, the science that enabled to know the inclinations and dispositions of all beings. In drawing the 12th, he said that he had not as yet gained the knowledge of all that concerns the future of the various beings. Drawing the four remaining lines, he confessed successively, that he did not feel, like that Rahan, a tender compassion for the beings yet entangled in the miseries of existence, nor could he perform miracle, nor perceive every thing, nor attain to

the perfect and supreme knowledge of the law. On all these subjects, he avowed his decided inferiority to the great Rahan.

Whilst Manu was thus engaged, with a sad heart, in meditating over those rather humiliating points, he was at last found out by his three daughters, Tahna, Aritee and Raga, who had been, for sometime, looking after him. When they saw their father with a cast down countenance, they came to him, and enquired about the motive of his deep affliction. Beloved daughters, replied Manu, I see this Rahan escaping from my dominion, and notwithstanding my searching examination, I have not been able to detect in him anything reprehensible. This is the only cause of my inexpressible affliction. Dear father, replied they, banish all sorrows from your mind, and be of a good heart—we will, very soon, have found out the weak side of the great Rahan, and triumphantly bring him back within the hitherto unpassed limits of your empire. Beware of the man you will have to deal with, replied Manu. I believe that no effort, however great, directed against him, shall ever be rewarded with success. He is of a firm mind and unshaken purpose. I fear you shall never succeed in bringing him back within my dominions. Dear father, said they, we women know how to manage such affairs; we will catch him like a bird, in the net of concupiscence,—let fear and anxiety be for ever dispelled from your heart. Having given this assurance, forthwith they went to Budhia and said to him, illustrious Rahan, we approach you respectfully and express the wish

of staying with you, that we might minister to all your wants. Without heeding in the least their words, nor even casting a glance at them, the most excellent Budha remained unmoved, enjoying the happiness of meditation. Knowing that the same appearance, face and bodily accomplishments may not be equally pleasing, they assumed, the one, the appearance of a heart winning young girl, the other, that of a blooming virgin, and the third, that of a fine middle aged beauty. Having, thus, made their arrangements, they approached Budha, and several times expressed to him the desire of staying with him and ministering to all his wants. Unmoved by all their allurements, Budha said to them: for what purpose do you come to me? You might have some chance of success with those that have not as yet extinguished in, and rooted from, their heart the various passions; but I, like all the Budhas, my predecessors, have destroyed in me, concupiscence, passion and ignorance. No effort on your part, will ever be able to bring me back, into the world of passions. I am free from all passions, and have obtained supreme wisdom. By what possible means could you ever succeed in bringing me back into the whirlpool of passions? The three daughters of Manu, covered with confusion, yet overawed with admiration and astonishment, said to each other: Our father, forsooth, had given us a good and wise warning. This great Rahan deserves the praises of men and Nats. Every thing in him is perfect: to him it belongs to instruct men in all things they want to know. Saying this, they, with a cast down countenance, returned to their father.

It was in that very same place, at the foot of the Adzapala Gniaong that a heretic Poupha, named Mingalika, proud of his caste, came with hasty steps, speaking loud; and, with little respect, approached the spot where Budha was sitting. Having entered into conversation with him,

58.—In Burmah the name of the great Buddha's shrine is called Goudon, and this is a popular name of the great image, which appears to be his familiar name. When he is called by the name of Goudon, he is the same as he is called by the name of the great image, and he is the same as he is called by the name of the great image.

his interlocutor, answered: the real and genuine Pounha is he, who has renounced all passions, put an end to concupiscence, and has entered the ways leading to perfection. But there are others, who are proud of their origin, who walk hastily, speak with a loud voice, and who have not done the needful to destroy the influence of passions. These are called Pounhas, because of their caste and birth. But the true Sage avoids every thing that is rash, impetuous or noisy: he has conquered all his passions, and put an end to the principle of demerits. His heart loves the repetition of formulas of prayers, and delights in the exercise of meditation. He has reached the last way to perfection. In him there is no longer wavering, nor doubt, nor pride. This man really deserves the name of Pounha or pure: he is, indeed the true Pounha according to the law. The instruction being finished, the Pounha rose respectfully from his place, wheeled on the right and departed.

Budha continued the sublime work of contemplating pure truth through the means of intense reflection. Having remained seven days in that position, and arising from ecstasy, Budha went to the south-eastern direction of the Bodhi tree, at a distance of an oothaba, (1 oothaba=to 20 fts, 1 fa=to 7 cubits,) on the 6th day after the full moon of Nayon. On that spot, there was a tank called Hidza-le-ohm. On the bank of that tank, he set himself beneath the Kinn tree, in a cross-legged position, and during seven days, enjoying the delight of meditation. During those seven days, rain fell in abundance, and it was very cold. A Naga, chief of a tank, could have made a building to protect Budha against the bad influence of the weather, but he preferred, for gaining greater merits, to coil himself up, to seven folds, round his person, and above him, to place his head with his large hood extended. When the seven days were over, and the rain had ceased, the Naga quitted his position: then assuming the appearance of a young man, he prostrated before Budha and worshipped him. Budha said: he who

aims at obtaining the state of Neibban, ought to possess the knowledge of the four roads leading thereto, as well as that of the four great truths, and of all laws. He ought to bear no anger towards other men, nor harm them in any way soever. Happy he who receives such instructions.

Budha moved from that place, and went to the south of the Bodi tree, at a distance of forty fathoms. At the foot of the Linloon tree, he sat in a cross-legged position, having his mind deeply engaged into the exercise of the sublimest contemplation. In that position, he spent seven entire days, which completed the forty nine days, which were to be devoted to reflection and meditation, around the Bodi tree. When this period of days was over, at day break, on the fifth day after the full moon of Watso, he felt the want of food. This was quickly perceived by a Thagia, who hastened from his seat, to the spot where Budha was staying, and offered him some Thit khia fruits, others say, Kia-dzoo fruits, to prepare his system to receive a more substantial food. After he had eaten them, the same celestial attendant brought him some water to rinse his mouth, and to wash his face and hands. Budha continued to remain in the same position, under the cooling and protecting shade of the Linloon tree.

To consecrate, as it were, and perpetuate the remembrance of the seven spots, occupied by Budha, during the forty nine days that he spent round the tree Bodi, one Dzedy was erected on each of those seven places. King Pathanadi Kosala surrounded them with a double wall. Subsequently, King Danmathoka added two others. There were only three openings, or gates to penetrate into the enclosed ground, one at the north, the second, at the east, and the third, at the south. The river Neritzara rolls its deep blue waters, in a south eastern direction, from the Bodi tree, at a distance of eight oothabas from it. On the eastern bank of that stream, another Dzedy has been erected on the spot, where previous to his becoming a Budha, he had eaten the forty nine mouthfuls

of the delicious Nogana, offered to him by the pious Thoodzata.

Whilst Budha was sitting in a cross-legged position, under the Linloon tree, two brothers named Tapoosa and Palekat, merchants by profession, arrived, with five hundred carts, into the Oorouwela forest, to the very place where Budha was staying. They had sailed from their native town, called* Oukkalaba, which lays, from the Mitzima country, in a south eastern direction, bound to the port of Adzeitta. After landing, they hired five hundred carts, to carry their goods to a place, called Soowama. They were on their way, to their destination, when they arrived into the Oorouwela forest. Not small was

* The episode of these two merchants is well known to the inhabitants of the Irawady valley. In three different manuscripts, that the writer has had in his hands, he has found it related with almost the same particulars. Oukkalaba, the place the two young men started from, was situated probably on the same spot now occupied by the village of Twantay, or not far from it. How far was that place from the sea in those remote times, it is not possible to ascertain the point with precision. Certain it is, that it was a port from which vessels sailed across the Bay of Bengal. The port of Eedzeitha has not, as yet, been identified with any known locality. It was situated in all probability between the mouth of the Krishna and that of the Hoogly. One of the manuscripts mentions that when Gandana handed over, to the two merchants, eight hairs of his head, he bade them, on their arrival into their country, to deposit the hairs, on a small hill called Seingouttara, where the relics of the three former Budhas of our period, had been enshrined. They were 27 days to reach Maudin or Cape Negrais, rather a long voyage. Having come to their own place, they related to the Governor all the particulars of their interesting journey. The latter, without loss of time, assembled the people and set out in search of the Seingouttara mount. All the eminences were cleared from their bushes, but the mount could not be discovered. Not knowing what to do, they consulted the Nats on that affair. At last, through their assistance, the mount was found out. But when they inquired about the place of the relics of the three former Budhas, the Nats of Ye-yan, Inmha and Guevendi, confessed that they knew nothing on the subject, but referred the inquirers, to other Nats older than they, viz: those of Ockma, Yacham, Maibee, Amesa and Esoolay, who at once pointed out the spot, they were so eagerly searching after. This spot is no other but the one over which stands and towers the lofty and massive Shoay Dagon. They erected a Dzedy, in which they enshrined the relics they had brought with them, the eight hairs of Budha. This story is, doubtless the foundation on which rests the popular belief, that those very hairs are, up to this day, in the interior of that monument, and the true source from which has originated the profound veneration, which, in our own days, Burmese, from all parts of Burmah, Siam and the Shan states, pay, by their pilgrimages and offerings, to the Dagon Pagoda.

their surprise, when they saw, on a sudden, all their carts, unable to move, and arrested by some invisible power.

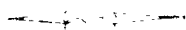
A Nat who had been formerly their relative, stopped, by his power, the wheels of the carriages. Surprised at such a wonder, the merchants prayed to the Nat, guardian of that place. The Nat assuming a visible shape, appeared before them and said to them: The illustrious Budha who, by the knowledge of the four great truths, has arrived to the nature of Phra, is now sitting at the foot of the Linloon tree: go now to that place, and offer him some sweet bread and honey; you shall receive therefrom great merits, for many days and nights to come. The two brothers, joyfully complying with the Nat's request, prepared the sweet bread and honey, and hastened in the direction that had been indicated to them. Having placed themselves in a suitable position and prostrated before Budha, they said: most glorious Phra, please to accept these offerings; great merits, doubtless, will be our reward for many days to come. Budha had no patta to put those offerings in, for the one he had received from the Brahma Gatigara had disappeared, when Thoodzata made him her great offerings. Whilst he was thinking on what he had to do, four Nats came and presented him, each with one patta, made of nila or sapphire stone. Phra accepted the four pattas, not from motives of covetousness, but to let each Nat have an equal share in each meritorious work. He put the four pattas, one in the other, and by the power of his wish they, on a sudden, became but one patta, so that each Nat lost nothing of the merit of his offerings. Budha received the offerings of the two merchants in that patta, and satisfied his appetite. The two brothers said to Budha: we have on this day approached you, worshipped you, and respectfully listened to your instructions—please to consider us as your devoted followers for the remainder of our life.*

*59—Upasaka is a Pali word which is designed to mean those persons who, having heard the instructions of Budha, and professed a faith in his doctrine, did not enter the priesthood of Rahans. Hence the

They obtained the position of Upathaka. They continued addressing Budha and said: what shall we henceforth worship? Budha, rubbing his hand over his head, gave them a few of the hairs that had adhered to his fingers, bidding them to keep carefully those relics. The two brothers, overjoyed at such a valuable present, most respectfully received it, prostrated before Budha, and departed.

are quite distinct from the Bikus or monks, who formed the first class of the adherents of Budha, and renounced the world in pursuit of their great master. The Upasakas were therefore people adhering to the doctrines of Budha, but as yet not having renounced the ordinary pursuits of life. The two brothers, the two disciples, could not, at first, be of the first class, since they did not yet attain the perfect mode of life that the monks led.

This is the first instance in this legend of an allusion being made to relics, that is to say, to some objects supposed to be sanctified with a certain amount of sacredness, and esteemed worthy of being preserved and received by the devotees, respectively, of the two different converts, who, at the moment of their conversion, had not yet renounced the world, though they were about to do so. It is to be observed that the two brothers, though they were about to give up the world, and to devote themselves to the direct discharge of their religious duties, were, as yet, far from being acquainted with the sanctity of the objects of their devotion, and their teacher, who disregarding matter and all its modifications, could not be at all quite indifferent, respecting the pretended value of relics, of even the most sacred character. How is it that the stern ascetic, the contemner of this illusory world, could think of giving a few hairs of his head, to two new young converts, that they might use them as objects of worship? Budha, doubtless, knew exactly and appreciated alike all the wants and necessities of human nature as it is, and will, very likely, even be, to the end of time. He could be actuated, unexpressed and unknown by the senses, in fact, it is through their senses, that the knowledge of things is conveyed to their mind. He gave to his imperfectly instructed disciples a thing that would serve to vivify and reanimate in their memory, the remembrance of Budha, and of the instructions, they had heard from him. Those grossly material beings asked for an object they might carry about with them, and worship. And a sort of deference for their weak intellect gave them a few hairs of his head, the sight of which was designed to entertain in their souls, a true affection for the person of him, these things had been given to. This subject will recur, hereafter, the development of the story, and we come to examine the nature of the worship paid by Buddhists to the images of Gautama, and to the relics and Dhotis.



CHAPTER VI.

Buddha hesitates to undertake the task of preaching the law—The great Brahma entreats him to preach the law to all beings—His assent to the entreaty—Journey towards Migodawon—He meets Oupphaka—His first preachings—Conversion of a young nobleman, named Rathu, followed by that of his father and other relatives—Conversion of several other noblemen—Instructions to the Rahans—Conversion of the three Kathakas.

Having come to the end of his great meditations,⁶⁰ Buddha left this spot and returned to the place called Adzapala, where he revolved the following subject in his mind. The knowledge, said he, of the law and of the four great truths, which I alone possess, is very hard to be had. The law is deep; it is difficult to know and understand it, it is very sublime, and can be comprehended but by the means of earnest meditation. It is sweet, filling the soul with joy, and accessible but to the wise. Now all beings are sunk very low, by the influence of the five great passions; they cannot free themselves from their baneful operation, which is the source of all mutability. But the

60.—I have, except on one occasion, always made use of the terms meditation, and contemplation, to express the inward working of Buddha's mind, during the forty-nine days he spent at the foot of the Banyan tree. But the Burmese translator, most conveniently, employs a much stronger expression, conveying the idea of trance and ecstasy. Hence, after having remained seven days on the same spot, deeply engorged in considering some parts of the law, he was soop to preach, it is said of him, that he came out from a state of perfect ecstasy. This expression implies a state of complete mental abstraction, when the soul, disenthralled from the trammels of senses, raises itself above this material world, contemplates pure truth and delights in it. All her faculties are taken up with the beauty and perfection of truth; she clings to it with all her might, regardless of all the illusions this world is filled with. This situation of the soul is much esteemed by all fervent Buddhists. It is the lot of but a few people of Rahans, who have made great progress in perfection, and obtained an almost entire mastery over their passions and senses. This great gift is, as one may well imagine, ardently coveted by many, who though not possessing it, lay claim to it as false pretence. This being the case, devotees who wish a contemplative life, are very hard to the framers of the regulations of the Buddhist monks, has pronounced excluded *de facto* from the society, all those who would falsely claim the possession of uncommon spiritual attainments, which they have not. In the book of ordination, used for the admission of candidates to the order of Rahans or Talapouts, this sin is the last of the four crimes, which deprive of his dignity a member of the order, and causes his expulsion from the society.

law of mortality, is the opposite of the law of Neibban or rest. This law is hard to be understood. If I ever preach that law, beings will not be able to understand me, and from my preaching there will result but a useless fatigue and unprofitable weariness. Buddha thus remained almost disinclined to undertake the great duty of preaching the law. The great Brahman observing what was taking place in Buddha's soul, cried out: alas! all mankind are doomed to be lost. He who deserves to be worshipped by all beings, now feels no disposition to announce the law to them. He instantly left his seat, and having repaired to the presence of Para, his cloak over his shoulders with one extremity hanging backward, he bent his knee, lifted up his joined hands to the forehead, before the sage, and said to him: most illustrious Buddha, who is adorned with the six glories, do condescend to preach the most excellent law; the number of those buried under the weight and filth of passions, is comparatively small; if they do not listen to the law, there will be no great loss. But there is an immense number of beings, who will understand the law. In this world there are beings who are moderately given up to the gratification of sensual appetites, and there are also a great many who are following heretical opinions, to whom the knowledge of truth is necessary, and who will easily come to it. I lay now open the way that leads to the perfection of Arhats; those perfections are the gates to Neibban. Thus he entreated Buddha. This Brahman had been in the time of Buddha Kathabel, a Kahan, under the name of Thabaka, and was transferred to the first seat of Brahman for the duration of a world.

On hearing the supplication of that Brahman, Buddha began to feel a tender compassion for all beings. With his keen eyes of a Buddha he glanced over the whole world. He discovered distressed these beings who were as yet completely ignorant of the three truths, those who were but partly, and in a certain degree, enlightened, and those whose dis-

to the chief of Brahmas the solemn promise that he would preach his law to all beings. Satisfied with the answer he had received, the chief rose up, withdrew respectfully at a proper distance, and turning on the right, left the presence of Budha and returned to his own seat.

Another thought preoccupied the mind of Budha. To whom shall he shall I announce the law? Having pondered awhile over this subject, he added: the Rathee Alara of the Kalama race, is gifted with wisdom and an uncommonly penetrating mind; passions have scarcely any influence over him. I will first preach to him the most excellent law. A Nat said then to Phra that Alara had died seven days ago. Budha, to whom the past is known, had already seen that Alara was dead. He said: great, indeed is the loss Alara has met with; he would have doubtless been able to understand rightly well, the law I intended to preach to him. To whom shall I go now? Having paused awhile, he added: the Rathee Oodaka, son of Prince Rama, has a quick perception, he will easily understand my doctrine; to him I will announce the law. But the same Nat told him that Oodaka had died the night before last, at midnight. O! great is the loss that has come upon Oodaka; he would have easily acquired the knowledge of the perfect law. Budha considered a third time, and said to himself, to whom shall I go to preach the law? After a moment's delay, he added: many are the services I received in the wilderness from the five Rahans who lived with me.⁶¹ I will repay

61.—The five Rahans alluded to, are the very same individuals who met Budha in the solitude of the time he was undergoing a great fast, and performing a sort of works of abstinence, and corporal austerities in the forest of Assam. During all the time he spent in those hard exercises of mortification, to conquer his passions and secure the complete triumph of his higher senses, he was assisted in all his wants by those five monks, who were directed to him by the good services disciples, and went to him to minister to him. When they saw Paridung, at the end of his fast, and at the end of his struggles, resuming the habits of a mendicant, and that he was about to give up the ascetic life, they would ever become a Buddha, they were all glad to see that the good services he had received from them were not in vain, and that he had obtained the blessings of his preachings. A. D. 1850, p. 100. The names of the five Rahans were, Dhamma, Dhamma,

their good offices to me, by preaching to them the law, but where are they now? His penetrating regards soon

found that he was the first who would have heard the good news, had they not been dead. Gratitude seems to have been the first and main motive that induced him to select as the first objects of his mission, the very same persons who had been instrumental in furthering his efforts to acquire the Buddhahip.

The unpleasant epithet of heretic, is given to those who, like Rohans, as well as to another, named Upala, as designed to meet him, though they were holding tenets at variance with those of Buddha, and refused to acknowledge him as possessed with the perfect intelligence. Heretics in their writings, invariably call the opponents by the name of holders of those doctrines. The Brahmans or Pounhas, who refused to see Buddha in Buddha, his law, and the assembly of his disciples, are styled the possessors of false and culpable tenets.

From the narrative of this legend, we may conclude, with a probability, amounting almost to certainty, that Buddha himself first addressed himself first to the Brahmans, being by their cast the most influential portion of the Burmese community. Those that are called by the name of Pounhas, are the Brahmans living in the world, and following the ordinary pursuits of life. Those that are mentioned by the name of Rohans and Rathees, are probably Brahmans, or at least belong to some other distinguished caste like that of the Koharnas, but are members of some religious order, or ascetics. They were in those days, men, whom, in imitation of the ancient Greeks we may call philosophers, and belonged to several different branches into which the great Indian school was divided. We may conjecture that at that time, India afforded a scene not far unlike that which Greece subsequently offered to the eyes of the observer, in the days of Socrates and Plato, when schools of philosophy were to be met with in every direction. The Hindu philosophers, favored by nature, and their own imagination, carried much farther than the Greeks, not only, both in theory and practice, the discussion of dogmas and the theory of religious practices. If credit, in an historical point of view, is to be given to our legend, we may safely conclude that such was the state of India, when Buddha began his preachings. His first hearers were Rohans, Rathees and Pounhas, that is to say, the most learned and wisest men in those days. The latter in particular seemed at first disinclined to offer opposition to Buddha, they listened to him as to a distinguished philosopher, his arguments were examined, discussed and answered by their critics in a way that could hardly that polemical warfare, arguments were at first, the only offensive and defensive weapons used and handled by the combatants on both sides. The two favorite doctrines of atheism and Nihilism, which still shew their broad lines of separation, between the two schools, began to be discussed, and created some animosity between him and his hearers, but what widened the gap between the two parties and placed them in a wide and irreconcilable array against each other, was the introduction of the doctrine of the four last things latent in the bosom of Buddha's doctrine, namely, the doctrine of the four castes. Buddha intended to new-trick the world, and to open the way, that opened before all, the ways that led to Nirvana, and to the attainment of the highest wisdom and merit, except that which was considered to be the duty of the Brahmins and dements. He allowed the Brahmins to regard him as a teacher, and to call his disciples, both in his lifetime and after his death, by the name of Brahmins.

discovered them in the soil. 1. of Migodawoon. Having enjoyed himself in the place Abzapaka, Buddha went on towards the country of Baranathce. 2. He wished to walk all the way though the former Buddhas had gone over that distance through the air. All the former Buddhas travelled through the air, but our Buddha who had merciful designs over Upaka, went on foot. On his way to the village of Gaya, at a distance of three gawots from the Bodhi tree at mid day, Buddha went to rest for a while under the cooling shade of a tree. Then he was seen by the heretic Rakan Upaka, who approaching near him, said: O Rahan, all your exterior bespeaks the most amiable qualities; your countenance is at once modest and beautiful. Under what teacher have you become a Rakan? To what law or doctrine have you given preference in your arduous studies? Buddha answered Upaka, I have triumphed over all the laws of mutability. I am acquainted with all the laws that rule this universe and the beings existing therein: from concupiscence and other passions, I am wholly disengaged. I have come to preach the most excellent law to all beings, and teach them the four great truths I alone am acquainted with. I will beat the great drum of the law. I have no teacher, and among Nats and men, there is none equal to me. Because of my victory on the laws of demerits, I have been named Zeena. Now I am proceeding to the country of Baranathce, for the sake of preaching the law. Upaka replied: You are certainly the illustrious Gamdama. He shook then his head, turned away from the road, and went to the village of Wingaba. The instinc-

tion of his followers, the circumstance of his being a Buddha, and the fact that he was open to all those, who by their merit earned a thousand years in the world, qualified themselves for the doctrine. The principle was, that on the footing of equality, merit, by abstinent, from sensual and worldly pleasures, gave priority but that which is conferred by virtue and merit, could not give any agreeable to the proud Bramins. It proceeded, by its gradual development the majority of the opponents of Buddha's doctrines. The battle of arguments, after having lasted thirty years, was over, and afterwards converted into one of the most important religious doctrines of the future, the doctrine of the equality of the Buddha, to the Brahmins and to all.

tion, however, as a good seed germinated in the soul of Upaka, and were the foundation of his subsequent conversion, which happened as follows:—After his interview with Gaudama, Upaka devolved as a hermit in the village of Wingah, where a shed was erected for his dwelling. A hunter was his supporter. It happened that the hunter being engaged in a hunting excursion, his daughter went to the hermit's cell to carry him his food. Upaka was smitten by the beauty of the girl, and he began to think of his father's old age, and how to provide for him. He said to himself, "It is impossible for me to obtain the alms which I need, if I stay in this spot for several days, in that manner, without saying a single word or making a single movement, or touching my food." At last, the hunter returned, and came forthwith to the hermit's cell, to inquire about the cause of his strange behavior. He pulled him by the feet, calling him aloud by the name of hermit, after a while a sepulchral groan was heard, indicating this he was still alive. The good hunter affectionately entreated him to mention to him what he wanted, that he was ready to give him anything that he would ask. The hermit, a second time, made a prolonged groan, as a man distressed and overing to rather stronger; he, then, mentioned to the hunter the possession he had for his daughter, and swore that he would die on this spot, if his demand were rejected. The father having given his consent, Upaka rose up, and soon was married to Tsawama, who, after due time, presented him with a son. It happened that Tsawama soon began to dislike her husband, and poured upon him, on every occasion, all sorts of abuse. Unable to bear any longer, the cruel and evil behavior of his wife, Upaka said to himself: I have here, neither friend nor supporter; I will go to my friend Dzama: he will receive me with kindness. Hereupon, he departed, inquiring every where, about his friend Dzama. At last, he arrived to the place where Budha was staying with his disciples. Some of them, hearing Upaka inquiring with a loud voice, about his friend Dzama, took him to the presence

of Budha, who understanding, at once, the sad and painful state of the old man, kindly asked what he wanted. Upaka replied, that he desired to become a Samanay under his direction. Budha to try his dispositions, said to him: you are too old, Upaka to enter upon the course of the severe life of a Samanay, and conform to the enjoined practices. But the latter renewing his entreaties, he was admitted among the members of the assembly. He became an Anagam, died and migrated to one of the seats of Brahmas. After a short stay up there, he obtained the deliverance. His son was Thoobudda, who became afterwards an illustrious convert. Budha continued his way towards Baranathee, and soon reached the solitude of Migadawon, little distant from Baranathee, and went to the place where lived the five unbelieving Rahans. When they saw him coming at a distance, they said to each other: The Rahan Gaudama is in search after disciples; he has just performed penitential deeds and he is looking out for getting alms and clothes. Let us pay no respect to him, in the way of going out to meet him, of receiving the Tsiwaran from his hands, of presenting him water to wash his feet and preparing a place to sit on: let him sit wherever he pleases. Such was the plan they were concerting among themselves. But when Budha drew near, they could adhere no longer to their resolution. They rose up, went out to welcome his arrival. One took the Tsiwaran from his hands, another the Patta, a third one brought water for the washing of the feet, and a fourth one prepared a becoming place to rest. Budha sat in the place that had been prepared for him. They called him by the name of Gaudama, and other appellations, usually bestowed on ordinary Rahans. Budha meekly replied to them: do not call me any longer by the name of Gaudama, or any other title bestowed on an ascetic. I have become a Rahanda, I alone am acquainted with the four fundamental truths. Now I am come to preach to you the true law. Listen, O Rahans to my words. I will lead you to the true state of Neibban. My

law will make you acquainted not only with the truths to be known but at the same time point out to you the duties you have to perform in order to obtain the state of Arahāt. There are four ways leading to perfection. He who steadily follows them, will enjoy the rewards and merits gained by his exertions. In that position, he will see distinctly his ownself, the light of Neibban will break forth upon him. But in order to obtain the great results I set forth before you, he must forsake his house, the world and become a Rahan.

The unbelieving Rahans persisted in not acknowledging him as a Budha, and reproached him with going about in search of disciples, and in quest of alms. The same preaching was repeated by Budha, and the same answer was returned by the incredulous hearers. At last Budha assuming a lofty and commanding tone said to them: I declare unto you that I am a Budha, knowing the four great truths, and showing the way to Neibban. The hitherto unbelieving Ascetics humbled themselves, declared their belief in him and in all that he had taught. From that moment they entered on the four ways of perfection. The day was that of the full moon of Watso. The preaching began at the moment when half the discus of the sun was visible on the western horizon, and half that of the moon was above the eastern horizon. When completed, the sun had just disappeared, and the moon's entire globe was visible on the horizon. The five first converts were named Kautagnya, Baddiha, Wappa, Mahan and Asadzi.

The Nats, guardians of the country of Baranathce

62.—The mission of Budha is not, as is frequently observed, confined to men living on earth, but it extends its beneficial action over all the beings inhabiting the six worlds of Nibbāna and six others of the mass. These beings, the latter in particular, are more advanced in perfection, but they are not yet ripe for the sublime state of Neibban. Though freed, at least the Brahmins, from the influence of passions, they retain as yet some inclination for matter; they want the help of a Budha to break at once the few slender ties that retain them in the state of existence.

The first preaching of Budha was rewarded with the conversion of five Rahans and of a countless number of Nats and Brahmins. See incident 67.

for each season of the year. A crowd of young dancers, skilful in the art of playing on all sorts of musical instruments, attended him in each of those palaces. Ratha spent his time in the midst of pleasure and amusements. On a certain day, while surrounded with female dancers and singers, he fell into a deep sleep. The musicians following his example, laid aside their instruments and fell asleep too. The lamps, filled with oil, continued to pour a flood of light throughout the apartments. Awakening sooner than usual, Ratha saw the musicians all a-deep round him, in various and unseemly attitudes. Some slept with a wide-opened mouth; some had long-revered hair; some were snoring aloud; some had their instruments lying on themselves, and others, by their side. The whole exhibited a vast scene of the greatest confusion and disorder. Sitting on his couch in a cross-legged position, the young man silently gazed with amazement and disgust, over the unseemly spectacle displayed before him; then he said to himself the nature and condition of the body constitute indeed a truly heavy burden, the coarser part of our being affords a great deal of trouble and affliction. Whereupon he resolutely rose from his couch, put on his gilt slippers and came down to the door of his apartment. The Nati, who kept night watch, lest any one should oppose the intended execution of his holy purpose, kept open the door of the house, as well as the gate of the city. Ratha free from all impediments, directed his steps towards the solitude of Nigahawon. At that time Bhadda, who had left the very early hour his sleeping place, was walking towards the house. He saw at a distance a young man coming in that direction he was in. He stopped to satisfy his curiosity, and going in to his own apartment, he sat on his couch, awaiting the arrival of the young stranger. He soon made his appearance and stated to briefly the end of his visit. Bhadda said to him, O Ratha, the city of Nigahawan is the only true one; alone it is never attended with misery and affliction. O Ratha, come nearer to me, re-

man in the place, to you I will make known the true, perfect and valuable law. On hearing the scholar's most inviting expressions, Rahe felt his heart overflow with the purest joy. He instantly patted his forehead, drew nearer to Budha, bowed down three times before him, withdrew three to a becoming distance, and remained in a respectful attitude. Budha began to preach the law, unfolding successively the various elements contained by him-giving, a strict performance of all duties and practices of the law, and above all by not among the pleasures of this world. During all the while, the heart of the young visitor, expanded in a wonderful manner: he felt the ties that hitherto had bound him, as it were, to the world gradually relaxing and giving way before the melting influence of Budha's words. The general impressions of the young man were, however, not affected by the law, which went on explaining all that related to the series attending existence, its progress, its termination, the means wherewith to become exempt from the capsule, and the great way leading to perfection. After having listened to that series of instruction, Rahe, like a white cloth that easily receives the impression of a new colour, imprinted upon it, felt himself transformed, and he had reached the goal of his longings.

Rahe, reaching the goal of his longings, sat down, and his mind, with its impressions, went to rest. He then, in a boundless love, turned his eyes to his dear country, and the marks of his noble and inspired teacher, and he stood forth with his hands joined in prayer, and he felt the great thing. On the following day, he rose, and he went forth, rather alone, and he went to the place where he had seen of the village, and he performed the duties of the law, and he felt the great thing. He then, in a boundless love, turned his eyes to his dear country, and the marks of his noble and inspired teacher, and he stood forth with his hands joined in prayer, and he felt the great thing. On the following day, he rose, and he went forth, rather alone, and he went to the place where he had seen of the village, and he performed the duties of the law, and he felt the great thing.

of Barba's resting place. Ratha was at the time. Listening with deepest attention to all the words of his great teacher. By the power of Barba, he remained hidden from the eyes of his father, who came up and having paid his respects to Gundama, eagerly asked him if he had not seen his son. Gundama bore him down and rest from the fatigue of his journey. Meanwhile, as word came that soon he would see his son, Ratha, at once, as an assurance, Ratha's father complied with the invitation he had received. Barba, however, hid his heart to this, casting aside the narrow path leading to the perfection of Theraputty. He now, to please the father, the new convert, exclaimed, "O father, you have a good doctrine, a most excellent one, to be your son, and if you do like him, who replaces on his father's lap, son or like him, too, who brings to light precious things, which had hitherto remained in darkness; like him who points out the right way to those that had lost it; who kindles a brilliant light in the mind of a man, who opens the blind eyes that they might see to good truth. He is worth I adhere to you and to your holy law; please to receive me, one of your disciples and supporters." This was the first layman that became a disciple of Gundama in the city of Uppala.

He suddenly caused by his mighty power, the son to become visible to his father's eyes. The father perceiving on a sudden his son sitting close by him, said: beloved son your mother is now bathed in tears, and almost sinking under the weight of affliction caused by your sudden departure; come now to her, and by your presence restore her to life, and infuse, into her desolated soul, some consolation. Ratha, calm and unmoved made no reply, but cast a look at his master. Budha, addressing Ratha's father said to him: What will you have to state in reply to what I am about to tell you? Your son knows what you know, he sees what you see; his heart is entirely disentangled from all attachment to worldly objects; passions are dead in him. Who will now ever presume to say that he ought to subject himself again to them and bend his neck under their baneful influence? I have spoken rashly, replied the father: let my son continue to enjoy the favor of your society; let him remain with you for ever and become your disciple. The only favor I request for myself, is to have the satisfaction of receiving you in my house with my son attending you, and there to enjoy the happiness of supplying you with your food. Budha by his silence assented to his request. No sooner had his father departed, but Ratha applied for the dignity of Rahan, which was forthwith conferred upon him. At that time, there were in the world seven Rahandas.

On the following morning, Gaudama putting on his yellow tsiwaran and carrying the patta under his arm, attended by the Rahan Ratha sallied from his house, and went according to his promise, to the place of Ratha's father, to receive his food. He had scarce entered the house and occupied the seat prepared for him, when the mother of the new Rahan, and she who was formerly his wife, came both to pay him their respects. Budha preached to them the law, explaining in particular the three

61.—From the perusal of this legend, it can be remarked that Budha, in the course of his preachings, withheld from no one the knowledge of his doctrine, but on the contrary, aimed at popularizing it in every possible

principal observances becoming their sex and condition. The effect of the preaching was at once immediate and

Very little is known about the life of the author of the anonymous treatise, as it is not mentioned in any of the references. The author is probably a person of high social status, as he is able to write in a very elegant and sophisticated style. He is also a person of high education, as he is able to write in a very elegant and sophisticated style. He is also a person of high education, as he is able to write in a very elegant and sophisticated style.

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the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The table includes the coefficient estimates, standard errors, t-statistics, and p-values for each variable.

Variable	Coefficient	Standard Error	t-statistic	p-value
Age of the head of household	0.001	0.000	1.2	0.23
Gender of the head of household	-0.05	0.02	-2.5	0.01
Constant	1.5	0.1	15.0	0.00

The results indicate that the age of the head of household has a small positive effect on the number of children in the household, while the gender of the head of household has a small negative effect. The constant term is significantly positive.

The purpose of this study was to determine the effect of the duration of the treatment on the clinical response of patients with severe mental illness. The study was conducted in a hospital setting and involved 100 patients who were randomly assigned to two groups: a treatment group and a control group. The treatment group received a 12-week course of treatment, while the control group received a 6-week course. The primary outcome measure was the clinical response, which was assessed using a standardized scale. The results of the study showed that the treatment group had a significantly higher clinical response rate than the control group. This suggests that a longer duration of treatment may be more effective for patients with severe mental illness. The study also found that the treatment group had a higher rate of side effects than the control group. This suggests that a longer duration of treatment may also be associated with a higher risk of side effects. The study was limited by its small sample size and the lack of a placebo control group. Further research is needed to confirm the findings of this study and to determine the optimal duration of treatment for patients with severe mental illness.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1. The first step is to identify the key components of the system. This includes understanding the hardware, software, and data involved.

$\{ \tau_1, \tau_2, \dots, \tau_n \}$ is a sequence of n independent and identically distributed random variables, each with a probability density function $f(\tau)$. The sequence $\{ \tau_1, \tau_2, \dots, \tau_n \}$ is said to be a τ -process. The sequence $\{ \tau_1, \tau_2, \dots, \tau_n \}$ is said to be a τ -process with a τ -process. The sequence $\{ \tau_1, \tau_2, \dots, \tau_n \}$ is said to be a τ -process with a τ -process. The sequence $\{ \tau_1, \tau_2, \dots, \tau_n \}$ is said to be a τ -process with a τ -process.

in a while they became exempt from all sin, and attained the state of the perfect, of *Thaanthapan* and became, among the persons of their sex, the next *Upasaka*. They desired to be ranked among his disciples, and devoted themselves to his service. They were the first persons of their sex, who took refuge in the three precious things. *Budha*, his law, and the assembly of the perfect. *Giandam* and his faithful attendant having eaten the excellent and savoury food prepared for them, departed from the house and returned to the monastery.

Four young men, belonging to the most illustrious families of Brabant, and formerly connected with Rado

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U.S. and Canadian governments have been successful in their efforts to reduce the number of people who are infected with HIV and who die of AIDS. The number of people who are infected with HIV has declined in both countries, and the number of people who die of AIDS has declined in both countries. This is a significant achievement, and it is a testament to the efforts of the U.S. and Canadian governments, as well as to the efforts of the people of the U.S. and Canada.

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resided in, prostrated before him, as usual in such circumstances, and sat down at a respectful and becoming distance. Ratha took them before Budha, praying him to deliver to those, who had been his friends in the world, the same instructions he had received from him. Gaudama willingly assented to his request and forthwith began to explain to them the nature and abundance of merits, derived from almsgiving. He initiated them into the knowledge of the chief precepts and observances of the law. These young hearers received with a cheerful heart, his instructions and felt within themselves an unknown power, dissolving gradually all the ties that had hitherto retained them in the world of passions. Delighted at remarking so good dispositions in those young men, Gaudama explained to them the higher doctrine of the four great and fundamental truths which lead to perfection.²² When the preaching was over, they applied for and obtained the dignity of Rahans. There were at that time eleven Rahandas in the whole world.

Chapter 2.—The first of the four great and fundamental truths was, surely to give up all attachments to the world, to the system of pleasures, to the society of men, to the ties of family and friendship, to the ties of country and nation, to the ties of kindred and race, to the ties of religion and sect, to the ties of caste and class, to the ties of rank and power, to the ties of wealth and poverty, to the ties of honor and dishonor, to the ties of life and death, to the ties of birth and decay, to the ties of growth and decline, to the ties of increase and decrease, to the ties of change and constancy, to the ties of permanence and impermanence, to the ties of unity and diversity, to the ties of sameness and difference, to the ties of likeness and unlikeness, to the ties of identity and non-identity, to the ties of continuity and discontinuity, to the ties of causality and non-causality, to the ties of dependence and independence, to the ties of subordination and superordination, to the ties of superiority and inferiority, to the ties of greatness and smallness, to the ties of magnitude and minuteness, to the ties of length and shortness, to the ties of breadth and narrowness, to the ties of depth and shallowness, to the ties of height and lowness, to the ties of distance and nearness, to the ties of proximity and remoteness, to the ties of accessibility and inaccessibility, to the ties of reachability and unreachability, to the ties of attainability and unattainability, to the ties of realizability and unrealizability, to the ties of achievability and unachievability, to the ties of fulfillment and non-fulfillment, to the ties of completion and incompleteness, to the ties of perfection and imperfection, to the ties of excellence and mediocrity, to the ties of superiority and inferiority, to the ties of greatness and smallness, to the ties of magnitude and minuteness, to the ties of length and shortness, to the ties of breadth and narrowness, to the ties of depth and shallowness, to the ties of height and lowness, to the ties of distance and nearness, to the ties of proximity and remoteness, to the ties of accessibility and inaccessibility, to the ties of reachability and unreachability, to the ties of attainability and unattainability, to the ties of realizability and unrealizability, to the ties of achievability and unachievability, to the ties of fulfillment and non-fulfillment, to the ties of completion and incompleteness, to the ties of perfection and imperfection, to the ties of excellence and mediocrity.

Fifty other young men of good descent, who had been the companions of Ratha, while in the world, having heard that their friend had left the world, put on the yellow garb and become Rahans, said to each other: The law which our friend listened to, may not be a bad one, the profession he has entered into may not be as despicable as many people are wont to assert. They resolved to judge for themselves and to be eye witness to all that had been said on the subject. They set out for the monastery Ratha was living in, came into his presence, paid their respects to him, and stopped at a proper distance in a respectful posture. Ratha led them to his great teacher, humbly craving for his former friends, the same favor he had done to him. Budha graciously assented to the request, and imparted instruction to his young hearers, with such a happy result, that they instantly applied for admittance to the dignity of Rahans. This favor was granted to them. The total number of Rahandas was thereby raised to sixty one.

On a certain day Gaudama called his disciples into his presence⁶⁶ and said to them: Beloved Rahans, I am

The destruction of those passions is the main and great object he has in view. He therefore leaves the world and renounces all pleasures and worldly possessions, in order to extinguish concupiscence; he practices patience under the most trying circumstances, that anger may no longer have any power over him; he studies the law and meditates on all its points, in order to dispel the dark atmosphere of ignorance by the bright light of knowledge.

Having advanced so far, the sage has not yet reached the final object of his desires, he has not yet attained to the end he anxiously wishes to come to. He is just prepared and qualified for going in search of it. Nirbhan, or the *absolute* exemption and *permanent* deliverance from the four causes productive of existence, or of a state of being, is the only thing he deems worthy to be desired and earnestly longed for. But are we perceiving such a desirable state, sighs after it with all the powers of his soul. Nirbhan is to him what the harbor is to the storm beaten mariner, or deliverance to the worn inmate of a dark dungeon. But such a happy state is, as yet, at a great distance where is the road leading thereto? This is the last truth the sage has to investigate. The four roads to perfection are opened before him. These he must follow with perseverance, they will conduct him to Nirbhan. They are a perfect belief, a perfect reflection, a perfect use of speech, and a perfect conduct.

66 — Budha having trained up his disciples to the knowledge of his doctrines as well as the practice of his commandments, he now turns to the

exempt from the five great passions which like an immense net, encompass men and Nats. You, too, owing to the instructions you have received from me, enjoy the same glorious privilege. There is now incumbent on us, a great duty, that of labouring effectually in behalf of

rity of preachers, or to be more correct, makes them fellow labourers in the arduous task of imparting to mankind the wholesome knowledge of saving truths. An unbounded field is opened before him: the number of beings who are designed to partake of the blessings of his doctrines, is incalculably great. His own efforts will not prove adequate to the difficulties such a mighty undertaking is encompassed with: he adjoins to himself fervent disciples, that have reached all but the farthest limit of perfection, by the thorough control they have obtained over their passions, he considers them as instruments well fitted for carrying into execution his benevolent designs, and entrusts them with the mission he has entered upon. By adopting such a step, the wise founder of Buddhism establishes a regular order of men whom he commissions to go and preach to all living creatures, the doctrine they have learnt from him. The commission he imparted to them, was evidently to be handed down to their successors in the same office. He may now die, but he is sure that the work he has begun, shall be carried on with zeal and devotedness, by men who have renounced the world and given up all sorts of enjoyments that they might engage in the great undertaking, with a heart perfectly disentangled from all ties and no longer its of any description.

In entrusting his disciples with the important duty of teaching mankind, Buddha, obeying the impulse of his universal charity, desires them to go ad over the world and preach all the truth to all mortals. He distinctly charges them to announce openly and unreservedly all that they have heard from him. In these instructions the plan of Buddha is clearly laid down, and the features of the mission he assumed, distinctly delineated. His object is to spread his doctrines all over the world, and to bring all beings under his moral sway. He makes no distinction between man and man, nation and nation. Though by birth, belonging to a high caste, he disregards at once those worldly barriers whereby men are separated from each other, and acknowledges no dignity but that which is conferred by virtue. Bold, indeed was the step that he took in a country where the distinction of caste is so deeply rooted in the habits of the people, that all human efforts have, hitherto, proved abortive in destroying it. It has already been hinted in a foregoing note, that Gondoua placed himself on a new ground, in opposition to the Brahminical doctrines. He doubtless, cautiously avoided to wound directly the feelings of his antagonists, but at the same time, he adroitly sowed the seed of a mighty revolution, that was to change, it left to grow freely, the face of the Indian Peninsula. His doctrine wore two characteristics, that were to distinguish it essentially from that of his adversaries, it was popular and universal, whereas that of his opponents, was wrapped up in a mysterious obscurity, and confined completely out to a privileged caste. Another great difference between the two systems is this, Buddha paid little attention to the dogmatical portion of religion, but laid the greatest stress on morals. The dogmas are few and little insisted on. He aimed at correcting the vices of the heart, but little attended to rectify the errors of the mind.

men and Nats, and procuring to them, the invaluable blessing of the deliverance. To the end of securing more effectually the success of such an undertaking, let us part with each other and proceed in various and opposite directions, so that not two of us should follow up the same way. Go ye now, and preach the most excellent law, expounding every point thereof and unfolding it with care and attention, in all its bearings and particulars. Explain the beginning, the middle, and the end of the law, to all men, without exception; let every thing respecting it, be made publicly known and brought to the broad daylight. Show, now, to men and Nats, the way leading to the practice of the pure and meritorious works. You will meet, doubtless, with a great number of mortals, not as yet hopelessly given up to their passions, and who will avail themselves of your preaching for reconquering their hitherto, forfeited liberty, and freeing themselves from the thralldom of passions. For my own part, I will direct my course towards the village of Thera, situated in the vicinity of the solitude of Ooreowela.

At that time the wicked Nat Manh came into the presence of Buddha and tempted him in the following manner. Men and Nats, said he, have the five senses through those five senses passions act upon them, encompass their whole being, and finally keep them bound up with the chains of an irresistible slavery. As to you, Rahan, you are not an exception to that universal condition, and you have not yet outstepped the boundaries of my empire. Para replied: O vile and wretched Nat! I am well acquainted with the passions men and Nats are subjected to. But I have freed myself from them all, and have thereby placed myself without the pale of your empire: you are at last vanquished and conquered. Manh yet undismayed replied: O Rahan, you may be possessed with the power of flying through the air: but even in that condition, those passions which are inherent in the nature of mortal beings will accompany you, so that you cannot flatter yourself of living without the boundaries of

my empire. Phra retorted : O wicked Nat, concupiscence and all other passions I have stifled to death in me, so that you are at last conquered. Manu, the most wretched among the wretched, was compelled to confess with a broken heart, that Phra had conquered him, and he instantly vanished away.

Full of fervour in preaching the law, the Rahans saw themselves surrounded with crowds of converts, who asked for the dignity of Rahan. They poured in daily from all parts, into the presence of Budha, to receive at his hands, the much longed for high dignity. Budha said to them, Beloved Rahans, it is painful and troublesome

[illegible]

It is supposed that the principal purpose of the preparation for obtaining the dignity of R. H. is to purify the soul by study and a good life, for admittance among the perfect. The preparation with the display of ceremonies, the solemnity of the attitude, the respect for the order, the surefootedness of the steps, the dignified and graceful carriage of the body, with a halo of dignity, serves to impress the mind with the need to provide, as far as human wisdom and strength permit, for the soul's heavenly rest.

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both to you and to those who desire to be admitted into our holy brotherhood, to come from such a great distance to me. I now give to you the power of conferring the dignity of Patzin and Rahan, to those whom you may deem worthy to receive it. This is the summary way you will have to follow on such occasions. Every candidate shall have his hair and beard shaved, and shall be provided with the Tsüwaran of yellow color. These preliminaries being arranged, the candidate with the extremities of the Kowot thrown over his shoulders, shall place himself in a squatting position, his joined hands raised to the forehead, repeating three times: I adhere to Budha, to the law, and to the assembly of the perfect.

Gaudama assembling again round him the Rahans, said to them: Beloved Rahans, it is owing to my wisdom, aided by constant reflection and meditation, that I have at last reached the incomparable state of Arhatapho; endeavour ye all, to follow my example and arrive at last, to the same state of excellence and perfection.

The vile and wretched Nat Manh appeared again before Budha, striving to tempt him in the same manner as before. Budha discovering the snares laid down by the tempter, returned the same reply. Finding himself discovered, Manh vanished from his presence.

Rebbers or monks, with the object of exciting the passions and drawing to themselves the people, and to attract to their sects the common people, in general of those whom they deem worthy converts. He has established a Society, and striven to induce the people to follow his sect, for the purpose of increasing the number of converts, and maintaining it. He sets up a kind of a deistical religion, which is to be perpetuated during the ages to come by the same means, and power that brought it into existence.

Having put on his power into the hands of his disciples, Budha very properly expects them to imitate him, and to exert for becoming perfect. He sets himself as a pattern of perfection, and bids them all to imitate him, by imitating his life before him. He shows finally to them by what means he has attained the state of Arhatapho, and stimulates them to the adoption of similar means. The word Arhatapho is composed of two words, Arahat, which means perfect, and pho, which means the orthography, and it is which means reward, merit, the state of Arhatapho, that in which man enjoys the fruits of perfection, when he has reached by the practice of virtue, and particularly the acquirement of wisdom or knowledge of the high standards of the law. It is used often in opposition to the word Arhatamegala, which signifies the state of not coming to perfection.

Having spent his first lent in the solitude of Migadawon, Phra shaped his course in the direction of the forest

68.—I have translated by *lent* the Burmese expression *Watso*, which is but the Pali term *Wassa*, *Burmah* *son*. The word *lent* which has been adopted, is designed to express not the real meaning of *Wassa*, but to convey to the reader's mind, the idea of a time devoted to religious observances. *Wassa* means a season, but it is intended to designate the rainy season, which in these parts of the Peninsula where *Burma* was residing, begins in the month of July and ends in that of November. During that period, the communications between villages and towns are difficult, if not impossible. The religious mendicants were allowed in former times, very likely from the very days of *Budha*, to retire into the houses of friends and supporters, to which they went out occasionally for begging their food. In the beginning, those who were admitted in the society, did not live in community, as it has in reality been done in those countries where *Buddhism* has been, for a long time, in a flourishing condition. They were allowed to withdraw into solitude and lead an ascetic life, or to travel from one place to another, for preaching the law and making converts. This work could not be well done during the rainy season. Hence the disciples, when as yet in small number, gathered round their master during that period to hear instructions from him, and practice virtue under his immediate superintendence. They lived with him during all the time the rainy season lasted. This was when, to spend the season. In the course of this legend, the same expression is often met with. It is said to *Budha* that he spent a season in such a place, another, in another place, to indicate that he staid in one place during the rainy season, which precluded the possibility of doing the duties of an itinerant preacher.

When the religious order became regularly constituted, and the basis it was to stand on, was fairly and firmly, the ever increasing number of members made them feel the want of secluded places, where they could live in community, and, at the same time, quite retired from the world. Houses or monasteries were erected for receiving the pious *Rahans*. The inmates of those dwellings lived under the direction of a superior, devoting their time to study, meditation and the observances of the law. They were allowed to go out in the morning very early, to beg and collect the food they wanted for the day. Such is the state the Religious are living in, up to our own time, in *Burma*, *Ceylon*, *Tibet*, *Siam*, and in the other countries where *Buddhism* has been firmly established.

The religious season or *lent*, lasts three months: it begins in the full moon of *Watso* (July) and ends at the full moon of *Thadinkout* (October). The keeping of the season in *Burma* is as follows. On the days of the new and full moon, crowds of people resort to the pagodas, carrying offerings of flowers, small candles, oil, &c. A great many are found to spend the night in the bungalows erected chiefly for that purpose in their immediate vicinity. Women occupy bungalows separated from those of men. It must be admitted that there, as in churches, they far outnumber men. On such occasions, religion appears to be rather the pretext, than the real object of such assemblies. With the exception of old men and women, who are heard to converse on religious topics, and repeat some parts of the law, or recite some praises in honor of *Budha*, the others seem to care very little for religion. The younger portion of the weaker sex took in large in the pleasure of conversation. It is quite a treat to them to have such a fine opportunity

knowledge of self, and thence to perfection. They cheerfully assented to his request, listened attentively to his instructions, and obtained the state of perfect believers, but in various degrees, according to their respective dispositions. They gave up the habit of drunkenness they had hitherto indulged in, and preserved in the observance of the five great precepts.

It is to be remarked, adds the Burmese translator, that this happy result was secured to the fortunate hearers, by the influence of good works, made during former existences. ¶

The remarks of the Burmese translator afford me the opportunity of explaining a few of the leading tenets of the Buddhist creed. All beings are considered as submitted to the potent influence of their merits and demerits. The good influence predominates when the sum of merits surpasses that of demerits, and it is superseded by the latter, when the contrary takes place. This principle once admitted, Buddhists explain the good or evil that befalls every individual, in any state of existence soever. Is a man dead, he is transferred in his way to another state of being, both by his merits and demerits, who like two inseparable companions, follow him whithersoever he goes. Should the sum of demerits prove greater, he is forced into hell, or into some other state of punishment, to bear sufferings proportionately to the amount of his evil deeds; or, to speak the language of Buddhists, into the state of non-existence, as quite exhausted. If on the contrary, the preponderance of the influence of merits be the strongest, he is carried into a state of happiness, pleasure and enjoyment, say in one of the states of Nirodha or Brahma, and remains there as long as lasts the action of the good influence. When this ceases, he comes again into the abode of suffering, in a state of punishment, where he has to labor anew for amassing new and greater merits, that will hereafter entitle him to a higher reward, than the one he had previously enjoyed. From the foregoing observation, it is evident that the idea of a Supreme being, rewarding the good and punishing the wicked, is carefully excluded, and all foreign interference on this subject, entirely disavowed. Another conclusion flowing from the same source, is that there is no certainty of reward or punishment, but both last for a time, in proportion to the power of each respective influence.

It may be asked, what is the effect of the sum of demerits and its consequent influence, whilst the superior good influence prevails? The sum of demerits remains in a dormant, but still and undiminished, the operation of the good influence is suspended and has no power whatever, its own being checked by a greater one. But the sum of merits being exhausted and its inherent action at an end, the opposite one is set at liberty, and acts on the individual, proportionately to its own strength, and lasts until it is all exhausted. A man can never be virtuous some merits or demerits, good or bad deeds, as must be either in a state of reward or punishment, this is, if I may say so, the managing that man of all things into the whirlpool of countless existence, and then may meet happiness or unhappiness according to their

tion, and kept on his body like a more important ornament absorbed, as it were, in the deeps of an inspiration. The Naga soon appeared, and directed at some distance a stranger presumed to come, and placed him in his cave, resolved to drive out the intruder. He began to vomit a cloud of smoke which he directed towards the stranger. Badha said to himself, 'I will use no harm to that Naga; I will leave intact his syntheses and bones, but I will conquer him with the rays of my weapons beamed against me.' Whereupon he emitted by his own power such a volume of thick smoke as soon to fill the cave, his adversary and obliging him to have recourse to some effective means of attack. He vomited out a long jet of fire. The opposed flames formed a mixture of destructive fire, those of the Naga being stronger, and more brilliant in their brightness, as to attract a number of butterflies, who stood motionless, admiring the beautiful combination of light, and wondering at his matchless power. The Naga vanquished, gave up the contest, and left to Badha undisputed the possession of the rock-stone dwelling for a year and night. In the morning, going to visit the Phra, he stated to the terrified Naga, and the night of the Ongeon, a Kiaman, who surprised at the success of the stranger, said, 'This Rahenda cannot as yet be conquered by thee. He desires him to stay in his monastery, promising to supply him with food as long as he would be with him. Phra accepted the proffered invitation, and fixed his residence in the midst of a grove little distant from the cave of Katha-ba. Whilst he was there, flocks of Nats of the seat of Tsadounmaruz came, and fed right to the spot where resided Phra. They were very beautiful, and their light was encompassing. Their bodies shined like the sun, with a resplendent light. Kiaman, surprised, went to see him, and said to him, 'Great Rahenda, how can it be, that your food is at hand, your rice is ready, and you are so fat? How is it that at midnight there is such a brilliant moon splendor? One would have thought that the whole of the neighbourhood would have been alarmed, so that it should

ing a blaze of light. Phra answering said: This wonder was caused by the presence of four chiefs of Nats that came to visit me and hear my preachings. Kathaba said to himself: Great, indeed, must be the virtue of this Rahan, since Nats come to see him and acknowledge him for their teacher. He is not yet, however, my equal. Buddha ate his rice and went back to the same place.

On another occasion, in the middle of the night, the chief of Thagias came to the grove of Buddha, and by his power, caused a flood of light, similar to that produced by a thousand lighted fires, to pour its effulgent rays in every direction. On the morning, Kathaba went to the great Rahan inviting him to come and eat his rice. Meanwhile he asked him the reason of the wonderful light that had been kept up about from midnight until morning, which surpassed in brilliancy that which had been seen on a former occasion. Phra told him that he had been visited by the chief of Thagias, who came for the purpose of hearing his instructions. Kathaba thought within himself: great indeed is the glory and dignity of this Rahan, but he is not as yet a Rahanda. Phra ate his food and continued to stay in the same grove.

On another occasion, at the same late hour, Phra received the visit of the chief of Brahmias. The flood of light that was sent forth by his body, surpassed in effulgent splendor, all that had been seen. Kathaba came as usual in the morning, to invite the great Rahan to come and take his food, requesting him, at the same time, to inform him of the cause of the great wonder that had just taken place. Phra told him that the chief of Brahmias had waited upon him, to listen to his preachings. Kathaba wondered the more at the dignity of this great Rahan, who attracted round him so eminent a visitor. But he said within himself: This Rahan is not yet a Rahanda that can be compared to me. Phra partook of his food and continued his stay in the same grove.

On a certain day, the people of the country had prepared offerings on a large scale to the presented to Ka-

thaba. On hearing this welcome news, the latter thought within himself as follows: The people are disposing everything for making large offerings to me. It is as well this Rahman should not be present on the occasion. He might manifest display of his power in the presence of the multitude, who, taken up with admiration for his person, would make great offerings to him, whilst I would see my own decrease in a comparative proportion. To-morrow, I will do in such a way, as to prevent the great Rahman from being present. Budha discovered at a glance, all that was going on in Kathaba's mind. Unwilling to offer any advice, he to his best, he carried himself to the island of Otoro, where he collected his meal which he came to cook on the banks of the lake Anawadat. He spent there the whole day, and by his miraculous power, he was back to his grove at an early hour, on the following day. The Rathee came, as usual, to invite him to partake of his meal that was ready, and inquired from him why he had not made his appearance on the day previous. Budha without the least emotion that could betray an angry feeling, related to Kathaba all that had passed in his mind, and informed him of the place, he had been to. Kathaba astonished at what he heard, said to himself: The knowledge of this Rahman is transcendant indeed, since he is even acquainted with the thoughts of my mind—his power too, is wondrously great; but withal, he is not as yet a Rahanda comparable to me. Budha having eaten his meal, withdrew to his grove.

On a certain day, Budha wished to wash his dress. A Thagia knowing the thought that occupied his mind, dug a small square tank, and approaching him, respectfully invited him to wash therein his tsiwaran. Budha then thought: where shall I find a stone to rub it upon? The Thagia having brought a stone, said to him, illustrious Phra, here is a stone to rub your tsiwaran on. He thought again: where is a proper place to dry it upon? The Nat that watched the tree Yokada, caused it to bend

its branches, and said, 'My lord, here is a fit place to hang up your tsiw arm.' He thought again, 'What is a fit spot to extend my clothes upon?' The chief of the negroes brought a large and well-polished stone and said, 'O mysterious Phra, here is a fit place to lay your tsiw upon.' On the morning Kathaba returned as usual to his guests' place to invite him to take his meal. Surprised at what he perceived, he said to Budha, 'O Rahman, early there were here neither tsiw, nor stone, how is it now? They are here now? How is it, then, that the tree Yekodas is now bending down its branches? Phra came a tree to the Rathee, all that had happened, narrating him that the chief of Thugias and one Nati had done all those works for him, and ministered to all his wants. Kathaba more than before, wondered at the great virtue and surpassing excellency of the great Rahman, but he confessed that in his former opinion, that the great Rahm was not a Rahman that could equal him. Budha having seen his guest, returned to his grove.

On another occasion, the Rathee went to Budha's place, to invite him to come and partake of his meal. 'Very well,' said Budha, 'I have a small business to do now, go before hand, and I will follow you a few moments hence.' Whereupon Kathaba went on to his cell. As to Phra, he went to pluck a fruit from the jambu tree, and arrived at the eating place, before Kathaba could reach it. The Rathee on arriving thither, was quite surprised to find Phra already waiting for him. 'How is this,' said he, with an unfeigned feeling of surprise, 'and by what way did you come and contrive to arrive here before me?' Phra said to him, 'After your departure, I pluck'd a fruit from a jambu tree, and yet I have reached this not sooner than you. Here is the fruit I have brought. It is as full of flavor as it is beautiful, allow me to present you with it, that you may eat it.' 'O no,' great Rahman replied the Rathee, 'it is not becoming that I should eat it, but rather keep it for yourself.' He thought within himself, 'wonderful indeed the power and omnipotence

company of that great Rudra, but he is not as yet a Rudra, he too can be assailed to me. Phra ate his rice and returned to his grave.

On another day, Phra gave a fresh proof of his miraculous power, by bringing to Kathaba one mango fruit, plucked from a mango tree growing near the jambu tree, and so kept on for several days, bringing fruits that grew at the extremity of the southern island. On another day, Phra ascended to the seat of Towadeputha, and brought thence from a beautiful water lily, and yet arrived to the place where his meal was ready, before Kathaba himself. The water lily, quite unopened, showing a flower, from the Nats, is a very beautiful water lily, itself, was a pink, indeed, is the power of that great Rudra, who has brought here, from the seats of Nats, a beautiful lily, in such a short space of time. But he is not as yet equal to me.

On a certain day, the Rathees were busy in splitting wood. They got a large log of wood upon which the counter-bells could make no impression. Kathaba thought within himself, the great Rudra is gifted with mighty power, let us try him on this occasion. He desired Guphama to split the large log. Guphama split it in a moment, in five hundred pieces. The Rathees then tried to light up the fuel, but they could not succeed. Kathaba requested his guest to come to their assistance. In an instant, the five hundred pieces were set in a blaze, and presented the terrifying sight of five hundred large fires. The Rathees begged the great Rudra to extinguish those fires, which threatened a general conflagration. Their request was instantaneously granted, the five hundred fires were extinguished.

During the cold season, in the month of January, and February, when there falls a heavy cold dew, the Rathees amused themselves in plunging and swimming in the river Ne-sana. They caused five hundred fires to burn at the banks of the river. The Rathees coming out of the water, warmed their feet by the side of these fires. They all wondered at the astonishing power

of the great Rahana. But Kathaba persisted in saying that he was not a Rahanda like him.

On a certain day, a great rain poured in a torrent, so that the water overflowed all the country, but it did not reach the spot Candama stood upon. He thought within himself, It is good that I should create a beautiful dry road in the midst of the water. He did so, and walked on the dry road, and clouds of dust rose in the air. Kathaba, much concerned regarding the fate of his guest, took a boat and with the assistance of his disciples, pulled in the direction of Buddha's grove. But what was their surprise, when reaching the spot, they found instead of water, a firm dry road, and Buddha calmly walking to and fro. Is it you, great Rahana, cried Kathaba, whom we see here? Yes, replied Candama, it is I, indeed. He had scarcely returned this answer, when he rose in the air and stood for a while above the boat. Kathaba thought again within himself, great indeed must be the perfections and attainments of the great Rahana, since water even cannot harm him, but he is not yet a Rahanda like me. Phra, who knew what was taking place in Kathaba's mind, said to himself, There is a long time that this Rathee is thinking within himself, This Rahana is great, but I am still greater than he. It is time now that I should inspire him with fear and surprise. Addressing Kathaba, he said, Rathee, you are not a Rahanda, that has arrived to the perfection of Arhat; you have never performed the meritorious actions of the four ways to perfection; you are not, therefore, a Rahanda. But I have, during former existences, carefully attended to those practices which have enabled me to reach perfection and finally obtain the Buddhahip. Astonished at such an unexpected declaration, Kathaba humbled himself, fell on his knees and prostrated at the foot of Buddha saying, Illustrious Phra, I wish to become Rahana under your direction. Phra replied, Kathaba, you have under you five hundred Rathees, go and inform them of all that has happened. Whereupon Kathaba went to the place

CHAPTER VII

*Buddha comes to the mountain—Heavenly—Buddha and his Five
gathas in the vision of the King of Badagay—Ancient Katha
by the Buddha's inspiration—Extracts delivered to the King and
his nobles—Said to be a Buddha in Badagay—Devotion
of the King and his nobles to Buddha—Conversion of Thagapaya
and Mahagay—The Buddha is highly taught by the people of
Badagay.*

Accompanied by his thousand followers, Phya went to
the village of Gavathutha. This village stands on the

eastern side of the mountain, and is a place of great beauty. The
forests are thick and the water is clear. The King of Badagay
and his nobles were very fond of this place. They often went
to the mountain to see the Buddha. The King of Badagay
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In the vision of the King of Badagay, the Buddha appeared
before him. The Buddha was very beautiful. He had a golden
body and a lot of light. The King of Badagay was very
fond of the Buddha. He often went to the mountain to see
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bank of the river Ganga. Close to it there is a mountain resembling in appearance an elephant's head. On the top of the mountain stands a large rock wide enough to accommodate Buddha and all his attendants. The Lord seated the mountain with his disciples, and having reached the summit, he sat down, summoning in his disciples, and said to them: Beloved Bhikkhus, all that is to be seen within in the three worlds, of men, Nats, of Brahmans, of the burning flame. But why is it so? Because, the eye is like a burning flame, the objects perceived by the eye, the view of those objects, the feeling caused by that view, are all like a burning flame. The eye is not produced by the eyes, nor is sensation, nor pleasure, nor pain, but that pleasure and pain are produced by a burning flame. What are the causes producing a burning flame? It is the fire of concupiscent, of anger, of ignorance, of birth, of death, of old age, and of anxiety. As for the ear is a burning flame, the sounds, the objects perceived by the sounds, the sensations caused by the sounds, are all a burning flame, the pleasure and pain produced by the sounds, are but a burning flame, fostered by the fire of concupiscent, of anger, of ignorance, of birth, of death, of old age, of anxiety, of tears, affliction and sorrow. Again, the sense of smelling is a burning flame, the objects perceived by the perception of odours, the sensations produced by them, are all a burning flame, the pleasure and pain resulting therefrom, are but a burning flame, fed by concupiscent, anger, ignorance, birth, old age, death, insipidity, tears, affliction and sorrow. Again, the tongue is a burning flame, the objects tasted by the tongue, the sensations produced by them, are all a burning flame, kept up by the fire of concupiscent, of anger, of ignorance, of birth, of old age, death, of anxiety, of tears, affliction and sorrow. Again, the sense of feeling, the objects felt, the perception of those objects, sensation produced by them, are a burning flame, the pleasure and pain resulting therefrom, are but a burning flame, fostered by concupiscent, anger, ignorance, birth, old age, death,

about three gawots from Radzagnio, a place planted with palm trees. The king having heard of his arrival, called to his people: The descendant of a long succession of illustrious princes, the great Rahau Gaudama, has entered into our country, and is now in the grove of palm trees, in the garden of Tandiwana. The happy news was soon echoed throughout the country. The people said among themselves, The great Gaudama is come indeed. He is perfectly acquainted with all that relates to the three states of men, Nats and Brahmas; he preaches a sublime and lovely law, the morals that he inculcates, are pure like a shell newly cleansed. Pinpathara placing himself at the head of 120,000 warriors, surrounded by crowds of nobles and Pouahus, went to the garden of Tandiwana, where Phra was seated in the middle of his disciples. He paid his respects by prostrating before him, and then withdrew to a becoming distance. The countless crowd followed the example of their monarch and seated at a becoming distance. Some of them remained conversing with Budha, and heard from him words worthy to be ever remembered; some others having their hands joined to the forehead, remained in a respectful attitude; some were praising his illustrious ancestors; some others remained modestly silent. All of them perceiving the three Kathabas close to the person of Phra, doubted whether Gaudama was their disciple, or they, his disciples. Budha seeing at once what thought occupied the mind of the warriors, noblemen and Pouahus, addressed the elder Kathaba, called Ooroowela Kathaba, and said to him, Kathaba, you who lived formerly in the solitude of Ooroowela, answer the question, I am now putting to you. You were formerly a teacher of Rathees, who practised works of great mortification to such an extent, that their bodies were emaciated by self inflicted penances; what has induced you to give up the sacrifices you were wont to make? Blessed Budha, answered Kathaba, I have observed that exterior objects, the sounds, the taste, the gratification of senses, are but

miserable filth; and, therefore, I take no more delight in the offering of small and great sacrifices. Budha replied: Kathaba, if you be no longer pleased with what is beautiful to the eyes, pleasant to the ear, palatable to the taste, and agreeable to the gratification of the senses, in what do you presently find pleasure and delight? Kathaba answered: Blessed Budha, the state of Neibban is a state of rest, but that rest cannot be found as long as we live under the empire of senses and passions. That rest excludes existence, birth, old age and death: the great mental attainments alone lead thereto. I know and see that happy state. I long for it. I am, therefore, displeased with the making of great and small sacrifices. Having thus spoken, Kathaba rose up, worshipped Budha, by prostrating before him and touching with his forehead the extremities of his feet, and said: O most excellent Budha, you are my teacher, and I am your disciple. All the people seeing what Kathaba had done, knew that he was practising virtue under the direction of Gaudama. Phya, who was acquainted with their innermost

thoughts, informed that King Asoka of the Putha's question, and the answer of Kathaba, that the Burmese were in the habit of making sacrifices to the gods. In so searching a manner, their distinctions into two classes, according to the nature of their sacrifices, and the other, the great mass of beings, made for selfish purposes. That these sacrifices were not performed by the killing and immolating of animals, there can be no doubt, as such would have been contrary to the teacher's regard for the preservation of the life of man. The institutes of Mena come to our help, to illustrate this point. The Brahmin is enjoined, according to that compilation of laws, to make burnt offerings of curried butter and other articles to the gods, or his priests. Accordingly to this regulation, Kathaba performed those offerings, which, in the opinion of Budha, were perfectly useless, and may be said to be the means of elevating the performer to the knowledge of a better state of spirit, by abstaining what he always calls good, and doing what he always

Kathaba's attitude of mind was, as we see, that he pretended to a knowledge that, by understanding the sacrifices and burnt offerings he had made, as offerings to the gods, he had obtained release from stress, non-compassion and other passions and propensities, which still secretly existed in him, that through the indulgence of his senses, even more, he continued to make impressions on his mind. He had, therefore, become disgusted with practices which could not be found in the attainment of release from passions and matter.

In the opinion of Katha, the miserable, fettered beings of the world

The ruler of the country of Magadha—King Paṇḍita—ra, having obtained the state of *Theraputta*—and to *Guṇḍama*—Illustrious—Buddha, some years ago, when I was but a crown prince of this country, he denoted five desires, which are all happily accomplished. Here, of the five desires—I wished to become king; I desired that to Phra, worthy of receiving the homage of a monarch, should come into my kingdom—that I might have the privilege of approaching him—that he might preach his doctrine to me; and finally that I might thoroughly understand all his preaching. These five wishes have been fully realized. Your law, O most excellent Buddha, is so most perfect law. What shall I assimilate it to, as regards the happy results it produces? It is like replacing, or re-erecting, on its base, a vase that was bottom upwards—or setting, to light, objects hitherto buried in deep darkness—it is an excellent guide that shows out the right way—it is like a brilliant light shining forth and dispelling darkness. Now I take refuge in you, your Law, and the Assembly of the perfect. Hereafter, I will be your upāsaka, and to-morrow will supply you, and your disciples, with such that

raṭṭha, and the *Theraputta*—and to *Guṇḍama*—Illustrious—Buddha, some years ago, when I was but a crown prince of this country, he denoted five desires, which are all happily accomplished. Here, of the five desires—I wished to become king; I desired that to Phra, worthy of receiving the homage of a monarch, should come into my kingdom—that I might have the privilege of approaching him—that he might preach his doctrine to me; and finally that I might thoroughly understand all his preaching. These five wishes have been fully realized. Your law, O most excellent Buddha, is so most perfect law. What shall I assimilate it to, as regards the happy results it produces? It is like replacing, or re-erecting, on its base, a vase that was bottom upwards—or setting, to light, objects hitherto buried in deep darkness—it is an excellent guide that shows out the right way—it is like a brilliant light shining forth and dispelling darkness. Now I take refuge in you, your Law, and the Assembly of the perfect. Hereafter, I will be your upāsaka, and to-morrow will supply you, and your disciples, with such that

is necessary for the support of nature. Buddha, by his silence, testified his acceptance of the offered favor. Whereupon the king rose up, prostrated before him, and turning on the right, left the place, and returned to his palace.

Early in the morning, Pimpathara ordered all sorts of eatables to be prepared: meanwhile he sent messengers to Budha to inform him that his meal was ready. Budha rising up, put on his dress and carrying his Patta, set out for Radzagio, followed by his 1,000 disciples. At that time, a prince of Thagias assuming the appearance of a handsome young man, walked a little distance in front of Budha, singing to his praise several stanzas: "Behold the most excellent is advancing towards Radzagio, with his 1,000 disciples. In his soul, he is full of meekness and amiability: he is exempt from all passions: his face is beautiful and shines forth like the star Thagi. he has escaped out of the whirlpool of existences, and delivered himself from the miseries of transmigration. He is on his way to the city of Radzagio, attended by a thousand Rahandas. (The same stanza is thrice repeated). He who has obtained the perfection of Ariahs, who has practised the ten great virtues, who has a universal knowledge, who knows and preaches the law of events: who discovers at once the sublime attainment, the most perfect being, the most excellent, is entering into the city of Radzagio attended with a thousand Rahandas.

The inhabitants of the city seeing the beautiful appearance of that young man and hearing all that he was singing aloud, said to each other: who is that young man whose countenance is so lovely, and whose mouth proclaims so wonderful things! The Thagia hearing what was said of him, replied: O children of men! the most excellent Phra whom ye see, is gifted with an incomparable wisdom; all perfections are in him: he is free of all passions; no being can ever be compared to him: he is deserving of receiving the homage and respect of men and Nats: his unwavering mind is ever fixed in truth:

he announces a law extending to all things. As to me, I am but his humble servant.

7. The Government of Madhya Pradesh has been asked to supply the following information:

[illegible][illegible]

therein—the place is peculiarly fitted for retreat and contemplation—it will assuredly prove agreeable to Budha. Whereupon he rose up, and holding in his hand a golden shell, like a cup, he made to Phra a solemn offering of that garden which was called Weloowon.¹¹⁰ Gaudama

[illegible][illegible]

remained silent in token of his acceptance of the gift. He preached the law, and left the palace. At that time he called his disciples and said to them —Beloved Rahans, I give you permission to receive offerings.

In the country of Radzagio, there was a heterodox Rahhan named Thindzi, who had under him five hundred and fifty disciples. Thariputra and Maukalan were at that time practising virtue under the guidance of that master. Here is the way they became Rahans. When they were but laymen under the name of Oopathi and Kaulita, on a certain day, surrounded by two hundred and twenty companions, they went on the top of a lofty mountain to enjoy the sight of countless multitudes of people sporting and playing in the surrounding flat country. While they were gazing over the crowds of human beings, they said to each other in a hundred years hence, all these living beings shall have fallen a prey to death. Whereupon they rose up and left the place, but their mind was deeply preoccupied with the idea of death. While the two friends were walking silently together, they began at last to communicate to each other, the result of their reflections. If there be, said they, a principle of death, a universal tendency towards destruction: there must be, too, its opposite principle, that of not dying and escaping destruction. On that very instant, they resolved to search ardently for the excellent law that teaches the way of not dying, and obtained the state of perfect fixity and immutability. In those parts, there lived six heterodox teachers, who were named: Mekkah, Gau, Sala, Thindzi, Jani and Ganti: among them, Thindzi was the only one who with his disciples, wore white cloths. They went to the place where lived the Rahhan Thindzi, placed themselves under his direction and put on the dress of Rahau. Within three days, they acquired the science, wisdom

color, though never shedding any hair, and being required for the daily offerings, to take a woman. Having not to fast on the sabbath of the religious, because of the object of abstinence, and the preponderance essentially at such times, of the sensual and material influence in their religious affairs, is not a great disadvantage.

and knowledge of their teacher, without having as yet reached the object of their eager pursuit. They said to Thindzi: Teacher, is this all that you know? And have you no other science to teach us? I have indeed, replied the teacher, taught you all the knowledge I possess. Finding nothing satisfactory in the answer, the two friends said: Let us continue seeking for the law that has reality in itself; the first that shall have discovered it, shall, without delay, communicate it to the other.

On a certain morning, one of Ciandama's disciples, named Athadzi, having put on his religious habit and carrying his patta on his left arm, went out to receive his rice. All in his person was noble and graceful: his countenance and behaviour were at once gentle and dignified, whether he walked or stopped, or looked forward, or on the right or the left, or sat in a cross legged position. The false Rahan Oopathi, who became afterwards Thariputra, perceiving the Rahan Athadzi with such a meek and dignified deportment, said to himself: such a Rahan is assuredly worthy of receiving offerings; he has doubtless attained perfection. I will go to him and ask him, in case of his having a teacher, who is that distinguished instructor, under whom he practises virtue; and in case of his being himself a teacher, what is the doctrine that he teaches. But it is not becoming to put to him any question whilst he is on his way to beg alms. I will follow at a distance. Athadzi having collected alms, left the city and went to a small dzeat, where he sat down and ate his meal. Oopathi followed him thither. Having entered into the dzeat, he rendered to him the usual services that a disciple pays to his teacher. When the meal of Athadzi was over, he poured water over his hands, and with a heart overflowing with joy, he conversed with him for a while. He withdrew then to a becoming distance, and addressed him as follows: great Rahan, your exterior is full of meekness and benevolence; your countenance bespeaks the purity and innocence of your soul; if you be a disciple, pray, under what teacher have you be-

come Raham? who is your guide in the way to perfection, and what is the doctrine he is preaching to you? Young Raham, replied Athadzi, have you not heard of the illustrious Buddha, the descendant of a long succession of great monarchs, who has entered the profession of Raham? I have become Raham under him. He is my teacher, to his doctrine I cling with all the energy of my soul. What is the doctrine of that great master, asked Oopathi? I am but a novice in the profession, replied modestly Athadzi, and am as yet imperfectly acquainted with the doctrine of my teacher. The little, however, I know, I will freely communicate to you. Oopathi entreated him to do so. Athadzi replied, the law which I have learned at the feet of Buddha, explains all that relates to matter, to the principles that act upon it, to passions, and to the mind: it makes man despise all that is material, conquer his passions, and regulate his mind. On hearing this doctrine, Oopathi felt the ties of passions gradually relaxing and giving way; his soul became, as it were, disentangled from the influence of the senses. He became enamoured with such a pure and perfect law and obtained the condition of Thautapan. Convinced that he had, at last, found what he had hitherto searched after in vain, the law of Niribban, he went without delay to his friend, to make him share in the beneficial result of his fortunate discovery. Kaulita perceiving his friend coming up to him with a rejoiced countenance, indicative of the happiness his soul was inwardly enjoying, asked him if he had found what he had hitherto vainly looked for. Oopathi related to him all the particulars of his conversation with the Raham Athadzi. Whereupon Kaulita became instantly a Thautapan. Both resolved to leave their teacher Thindzi, and go immediately to place themselves under the guidance of Buddha. Three times they applied for permission to execute their design, and three times it was denied them. At last they departed, each with his two hundred and twenty companions. Thindzi enraged at being left alone, died, vomiting blood from his mouth.

When the two friends and their followers were drawing near to the place of Welcawon, Phra assembled all his disciples and said to them: "To hold those two friends coming up to me—they will become my two beloved disciples—their merits are great and penetrating—they ardently take delight in the law of Nibbanā; their thoughts are converging towards the great centre of truth; they come to me—and they will become my two most excellent disciples." Whilst he was speaking, the two friends crossed the threshold of the monastery, prostrated themselves before the feet of Buddha, and receiving the favor of the great teacher, they entered the monastic life as virtuous monks—making a vow to follow his precepts. Phra uttered the following words: "Followers, come to me; I desire that you devote yourselves to the study of the most perfect works which will put an end to your sorrows. A set of robes and a petrie were rapidly exchanged for every thing that was henceforth to be called Buddhist robes. Monks they called them, because of the excellence of their conduct, and the low dress they wore. They were called monks, because they were gathered about and taught by us, the teachers of our race so that their followers became monks of the same manner. Seven days after Māghasīl became Rājāsīl, and it took fifteen days for the captain to obtain the same favor. The two new converts were elevated to the dignity of disciples on the right and on the left, that is to say, they obtained precedence over all others.

The discussion then turned to Buddhism. Mr. Maekawa, excited to the point of passion, went to the side of Buddhism. In the conversation he was compelled to make one of the most serious charges against the Buddhist religion, and the disciples of assembly. They went so far as to say that Buddhism acted in this case, under the influence of human considerations. These remarks were brought to the notice of Buddha, who assembled his disciples and said to them: "I have spoken my opinion, but I am not the one who is going to be the arbiter of the

with him the disciples of Thimolzi, who went to the next town to go to him. The Rishab's hearing select was said against them, went to Badha and related to him all that they had heard. To console them, Badha said, beloved Bickus, the abuses, sarcasms, and ridicule heaped on you, shall not last long, seven days more, it shall be over. Here is the reply you will make to the revilers like all his predecessors. Badha is striving to preach a most perfect law, by the means of the truths which he proclaims for the benefit of all, he brings them over to himself. What shall avail any man to feel envious if the success he obtains is so legitimate? The Rishab's torrent of ridicule heaped on the preachers of the law, when they went out, they followed the advice of their great teacher, replied in the manner they had been taught to do, and the storm was soon over. The people understood that the great Rishab was preaching a perfect law, and that he never resorted but to fair means, to attract disciples round his person. It remains the narrative of the conversion of a Brahmin, a merchant, and Maukalan.

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ing every possible information respecting his son, from the time he withdrew into solitude, and performed during six years, the hardest works of bodily mortification. was then informed that his son had already begun to preach the most perfect law, and was actually staying in the city of Radzagio. He felt then an irresistible desire to see him once more before his death. He therefore ordered a nobleman of his court to his presence and said to him: "nobleman, take with you a retinue of thousand followers and go forthwith to the city of Radzagio: tell my son that I am now near my end, and need in years, that I long to see him once more, before I die; desire him, therefore,

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to come over with you to the country of Kapilawot. The nobleman having received the royal message, took his leave from the King, and attended with a thousand followers, set out for Radzagio. When he drew near to the Weloowon monastery, he found it crowded with an innumerable multitude of people, listening with a respectful attention to Budha's instructions. Unwilling to disturb the audience, the nobleman delayed for a while the delivering of his royal master's message. Remaining at the extremity of the crowd, he, with his followers, eagerly lent the utmost attention to all that Budha was saying. They at once obtained the state of Arahat, and applied for admission into the orders of Rahans. The favor was granted. As to the pattas and tsiwarans required for such a great number of applicants, Budha stretched his right arm, when there appeared at once the pattas and dresses required. The new converts put on the dress of their order, when they all appeared with the dignified countenance and meek deportment of Rahans, who had sixty years of profession. Having arrived at the exalted state of Arahats, they became indifferent and unconcerned about all the things of this material world, and the King's mandate was entirely lost sight of.

The sovereign of Kapilawot, seeing that his nobleman did not return from the country of Magatha, and that

7.—Magatha is a country in the north of India. It occupied nearly the same extent of territory now called North Behar, in Bengal. The Pali or sacred language of the southern Buddhists is often called the language of Magatha. Hence we may infer that it was the common language of that country. It is probable that the Pali language was extensively spoken in the days of Glubama, and it was the channel through which he and his disciples long after him conveyed their religious instructions to the multitudes of converts. The fragments of the best amended collection of sacred writings, as written in Pali, which is found upon in Ceylon, Nepaul, Burmah, and Siam, as the language of sacred literature. Except in some old manuscripts, from the old genuine Pali letters are used, the Burmese employing their common alphabetic characters for writing Pali words. The words are so close together, though a Burmese ear, and next being expressed by Burmese letters, render great advantages. To such an extent does the metamorphosis take place, that they are scarcely recognisable. The Burmese, however, have very few letters for the expression of many instances, retaining the Pali letters for the most part. The Burmese, though not at all

no news were heard of him, dispatched a second messenger with an equal number of followers, on the same errand. They all were taken up, with Budha's preachings and became Rahandas. The same thing happened to seven messengers, successively sent to Radzagio, for the same purpose. They, with their respective retinues, became converts of the first class.

Disappointed at seeing that none of the messengers had returned to bring him some news, regarding his son, king Thoodaudama exclaimed: is there no one in my palace, that bears any affection unto me? Shall I not be able to get a person who could procure for me, some information respecting my son? He looked among his courtiers and selected one, named Kaludari, as the fittest person for such a difficult errand. Kaludari had been born on the same day as Budha: with him he had spent the age of his infancy, and lived on terms of the most sincere

friendship, and it is therefore, the nature of the *romances*, in this and its derivative form.

In the southern part of the island, the Buddhist religion is not so much studied, used but not understood by the masses. The priests, however, are all obliged to learn, in order to enable themselves to perform their religious duties, and on great and solemn occasions, to be able to deliver discourses in the presence of a crowd of pious hearers. They, therefore, are obliged to acquire more knowledge of the spoken language, instead of that of the sacred books. Some of their brethren, of course, are found to be more fit for the religious vocation of becoming qualified students, and a few are even of the best informed of the society. He was, therefore, disappointed at finding those who professed their services in good earnest, yet ignorant and utterly incapable of giving him the least assistance.

The Burmese have translated in their vernacular tongue, most of the sacred writings. In many instances the translation is not exactly what we call interpretation, but it approaches to it as near as possible. Two, three or four Pali words, are written down, and the translation in Burmese follows, with a profusion of words, such as often confuses and perplexes the reader. Then come again a few other Pali words, accompanied also with the translation, and so on through out the whole work. The art of translating, so late correctly from one language into another, is not so common as many persons may imagine. The good translators are, therefore, highly qualified persons who are not to be reckoned with, particularly those Burmese, to whom it may give credit for showing vein's of talent, but who without being helped from his literary attainments, is hardly a competent Pali scholar. These translations may convey perhaps the general meaning of the original, but, except the common meaning of the words, it is a thing, not due to the skill of a scholar, and is in fact, a very imperfect one.

friendship. The King said to him, noble Kaludari, you know how earnestly I long to see my son. Nine messengers have already been sent to the city of Radzagio to invite my son to come over to me, and none of them has, as yet, come back to me, to bring information respecting the object of my tenderest affections. I am old now, and the end of my existence is quite uncertain, could you not undertake to bring my son over to me? Whether you become Rahan or not, let me have the happiness of contemplating once more my beloved son, ere I leave this world. The nobleman promised to the King to comply with his royal order. Attended with a retinue of a thousand followers, he set out for the city of Radzagio. Having reached the Weloowoon monastery, he listened to Budha's preachings and, like the former messengers, he became at once Rahan with all his followers.

Gaudama, having obtained the Buddhahip, spent the first season (lent) in the solitude of Migetawon. Thence he proceeded to the solitude of Ooroowela, where he remained three months, until he had completed the work of converting the three Kadharies. It was on the full moon of Piatho (January) that he entered into the city of Radzagio, accompanied with his thousand disciples. He had just stayed two months in that place, so that there were five months since he had left the country of Baranathce.

Seven days after Kaludari's arrival, the cold season being nearly over, the new convert addressed Budha as follows: illustrious Phra, the cold season is over, and the warm season has just begun, this is now the proper time to travel throughout the country. Nature wears a green aspect: the trees of the forests are in full blossom: the roads are lined, on the right and left, with trees loaded with fragrant blossoms and delicious fruits: the peacock proudly expands its magnificent tail, birds of every description fill the air with their ravishing and melodious singing. At this season, heat and cold are equally temperate, and nature is scattering profusely its choicest

gits. With such and like expressions, Kaludari entreated to dispose Budha to undertake a journey to Kapilawot. Gaudama hearing all these words, said, what means this! To what purpose are uttered so many fine expressions? Kaludari replied: your father, O blessed Budha, is advanced in years; he has sent me to invite you to come over to Kapilawot, that he might see you before his death. He and your royal parents will be rejoiced at hearing your most excellent law. Well, said Budha, go and tell the Rahans to hold themselves ready for the journey. It was arranged that 10,000 Rahandas from Magatha, and 10,000 from Kapilawot, would accompany the illustrious traveller. The distance between the two countries is sixty youdzanas*. Sixty days were to be employed in going over that distance, so they were to travel at the rate of but one youdzana a day.

Kaludari was anxious to go and inform the King of the happy issue of his negotiation. He flew through the air, and, in a short time, reached the palace of the lord of Kapilawot. The King seeing him was exceedingly glad: he desired the illustrious Rahan to sit in a becoming place, and gave orders that his patta should be filled with the choicest dishes from the royal table. Meanwhile Kaludari related to the King all the circumstances attending his journey. When he had spoken, Thoodindana desired him to take his meal. Kaludari begged to be excused, saying that he would go and take his meal in the

* It is difficult to say exactly the length of the measure called Youdzana, formerly used to measure land in Siam. It is said to be twelve English miles. In measuring the distance from Bakhien to the Brahmin village of Nandana, the birth place of Thoodindana, we find one youdzana. General Cunningham has found it to be 70 miles. It is very probable us to hold as certain, that at the rate of one youdzana a day, the place, the youdzana was equal to 7 miles, and not more, and that it could not prove that the more or less youdzanas were used, than the one used in the name of the Chinese pilgrim. Still we can maintain that such is the case. It is easy, however, to see the length of that measure of distance has varied with centuries and places, to see, in fact, that it has been used in some countries, to be equal to more than one youdzana. We believe that when that measure of distance was introduced, there were one would not be far from the truth, that it was equal to 70 English miles, as at the present

presence of Budha. Where is he now, replied the King? Mighty lord, answered Kaludari, Budha, accompanied with twenty thousand Rahandas, is on his way to this country, to pay a visit to his royal father; on this very day, he has left the city of Radzagio. Thoodaundana was exceedingly pleased; he said again to Kaludari: eat your meal here, and please to take another meal to my son; I wish to supply him daily with food during his journey. Kaludari acceded to the King's request. When his meal was over, they cleaned his patta with the most exquisite perfumes, and afterwards filled it with the best and choicest eatables. The patta was then respectfully handed to the aerial messenger, who in the presence of a large crowd of people, rose in the air with the patta under his arm, and in an instant arrived in presence of Gaudama, to whom he offered the vessel containing the delicious food, from his father's table. Budha received the food with pleasure and ate it. The same thing was daily performed during all the time the journey lasted. Kaludari went every day to the palace, through the air, ate his meal there, and brought that of his distinguished instructor, who during all the way partook of no other food but that which was brought over to him from his father's palace. Every day Kaludari carried news of the progress of Budha's journey. By this means, he increased in the heart of all, an ardent desire of seeing him, and disposed every one to wait on the great Gaudama with favorable and good dispositions. The services rendered on this occasion by Kaludari were much valued by Budha himself, who said: Kaludari is disposing the people to welcome our arrival; he is therefore one of the most excellent among my disciples.

The princes and all members of the royal family having heard of Gaudama's arrival, consulted among themselves as to the best means of paying due respect to the noble and illustrious visitor. They selected the grove of Nigraudatha,⁷⁶ as the fittest place to receive him with his

76.—The attentive reader of this work cannot fail to remark the general

disciples. The place was properly cleared and made ready for the long expected company. The inhabitants of the country, attended with their richest dress, carrying flowers and perfumes, went out to meet Budha.⁷⁷ Children of both sexes opened the procession; they were fol-

tendencies of Buddhism to isolation, retirement, and solitude. In a retired position, man's mind is less distracted or dissipated by exterior objects; it possesses a greater share of self control, and is more fit for the arduous work of attentive reflection and deep meditation. Whenever Budha, attended by his followers, reaches a place, where he is to stay for a while, a grove without the city is invariably selected. Thither the great preacher retires, as in a beloved solitude. He enjoys it beyond all that can be said; alone with his spiritual family, unconcerned about the affairs of this world, he breathes at ease the pure atmosphere of a complete isolation. The disturbed soul soars freely in the boundless regions of spiritual vision. What he has seen and discovered during his contemplative career, on a placid countenance and a mild voice, he imparts to his disciples, encouraging thereby to make them progress in the way of knowledge and perfection.

In these solitary abodes of peace, Budha was willing to receive all those who wished for instruction. They were all, without distinction of rank or caste, admitted in the presence of him who came professedly to point to men the way to happiness, helping them to disentangle themselves from the trammels of passions. He preached to all, the most excellent law. The tendency to retreat and isolation, which Buddhism itself is in our own days, conspicuous in the early system of Buddhist monks, to have their houses built in some lonely quarters, far from assigned exclusively for that special purpose, or, as is often the case, in the places at a small distance from the walls. Some of these groves, in the centre whereof the peaceful abodes of Rahans, the virtuous ascetics, were once situated. In towns or large villages, where the ground is in want, the small huts are generally crowned with the dwellings of Religions.

77.—The narrative of Budha's reception by his father's people, only suggests two reflections. The first is that the saying *in malis habitare non potuit*, was as true in the days of Gaudama as it has been in subsequent ages. The mountains of Kapi have for centuries enclosed the houses of Budha and the mortal of his wonderful things. The splendid entrance of twenty thousand distinguished converts that met him on his way to the humblest unwitnessed display of his power, compared with the small and almost unobtrusible circumstances, seemed more than a contrast, and the more so, as the distinguished reception among his kin, *in malis habitare non potuit*, being connected with him by the ties of blood, was not so much a contrast as not the case. Actuated by the least feelings of pride, Gaudama's relative refused to pay him the respect of a salute of the feet. The contemptible obduracy was to be compensated by the reward he had made its power inspired.

The second reflection suggested by the recital of the various scenes observed on the occasion of Budha's reception, is that the truly pleasing fact of seeing the world's great teacher, surrounded by the shades of the departed, upon it, of present sages, and the Buddhist monks, the doctrine of Buddhism have produced, striking evidence of the power of true civilization, a most interesting result, viz. the fact that the people of the world, in the time of Gaudama, with their true Buddhist faith, and their true Buddhist

lowed by the children of the noblest families; next came all the persons belonging to the royal family. All went to the grove of Nigrandatha, where Budha had just arrived with the twenty thousand Rahans that accompanied him.

The princes, secretly influenced by pride, thus thought within themselves, this prince Theiddat is younger than we all—he is but our nephew, let the young people prostrate before him, as to ourselves, let us remain sitting down behind them. This was quickly perceived by Budha, who said to himself: my relatives refuse to prostrate before me, I will now even compel them to do so. Whereupon he entered into ecstasy, rose in the air, and standing over the heads of his relatives, as a person shaking dust over them, he exhibited to their astonished regards, on a white mango tree, wonders of fire and water. Theodandana, surprised at such a wonderful display of supernatural power, exclaimed: Illustrious Budha, on the day you were born, they brought you to the presence of the Rafter Kaladewela, to do homage to him; on that occasion, having seen you placing your two feet on the Rafter's forehead, I prostrated before you for the first time. On the day of the ploughing solemn rejoicings, you

confined not the children of this house, and took the remotest chance of ever appearing in public. They are seen everywhere freely in the streets, they preside at the *campans*, and hold an almost exclusive possession of the bazaar. They are, in general, persons more educated and more respectable than that of the persons of their rank in the cities, where Poltro is not the predominant character. They are, as we said, to be met as companions, and not their slaves. They are a true aristocracy, and by their labors and exertion, contribute their full share towards the maintenance of the family. The marital rights, however, are fully acknowledged by a respectful behaviour toward their lords. In spite of all that has been said by superficial observers, I feel convinced that manners are less corrupted in the countries where women enjoy liberty, than in those where they are bound alive by barbarous and despotic customs, in the presence of ignominious and vice-generating slavery. Filial duty appears to be generally better regulated by law. In this respect, the habits of the people are not so unbecomingly lax. Polygamy is very rare in Burmah among the people. This heinous and anti-social practice is left to the migrants of the land from the King down to a petty Myowon—are made a part of the creations of a priest in placing themselves above public opinion, above moral and religious precepts, for enjoying the unrestrained gratification of the basest appetite. Though divorce is a thing of common occurrence, and the law tolerates an imperfection, merely tolerated for the sake of human frailty.

were placed under the shade of the tree Tsampoothapye. The sun by its daily motion had caused the shadow of all surrounding trees, to change its direction : that of the tree under which you were placed alone remained unmoved : I prostrated a second time before you, and now at the sight of this new wonder, I again bow down to you. The example of the king was instantly imitated by all the princes, who humbly bowed down to Budha. Satisfied with having humbled his proud relatives, Budha came down, and sat in the place prepared for him. He then caused a shower of red rain to pour down over the assembled multitudes. It had the virtue to wet those who liked it, and not to wet those who disliked it. This is not, said Budha, the only time when such a wonder has happened ; the same thing took place once, during one of my former existences, when I was prince Wethandra. He went on, relating the most interesting circumstances of that former state of existence. The whole assembly now delighted at hearing his preachings, and witnessing the display of his power. They all withdrew when the preaching was over, and retired to their respective places, without, however, inviting Budha to come and take his meals in their houses.

On the following morning, Budha set out with his twenty thousand followers to get his meal. When he had arrived at the gate of the city, he stood for a while, deliberating within himself whether he would go to the palace to receive his meal, or go, from street to street, to beg for it. He paused for a while, reflecting on the course of conduct that had been followed by all the former Budhas. Having known that they all, without exception, had been in the habit of going out from house to house, in quest of their food, he resolved at once to follow their example. Whereupon he entered the city and began to perambulate the streets in search of his food. The citizens, from the various stories of their houses, were looking out with amazement at such an unusual sight. How is this, said they, we see prince Raoula and his mo-

ther Yathaudira going out attired with the richest dresses, sitting on the most elegant conveyance, and now Prince Theiddit is appearing in the streets with his hairs and beard shaved, and his body covered with a yellow dress befitting a mendicant. Such a thing is unbecoming indeed. Whilst they were holding this language, on a sudden rays of the purest light shot forth from the body of Budha, and illuminated all the objects around his person. At this unexpected sight, they all joined in praising and extolling the virtue and glory of Budha.

King Thoodaudama was soon informed that his son was perambulating the streets of the city, in the dress of a mendicant. Startled at such news, he rose and seizing the extremity of his outer garment, he ran to the encounter of his son. As soon as he saw him, he exclaimed: illustrious Budha, why do you expose us to such a shame? Is it necessary to go from door to door, to beg your food? Could not a better and more decent mode be resorted to, for supplying your wants? My noble father, said Budha, it is meet and convenient that all Rahans should go out and beg their food. But, replied the monarch, are we not the descendants of the illustrious Prince Thamadat? There is not a single person in our illustrious race, that has ever acted in such an indecorous manner. Budha

[illegible]

replied: my noble father, the descent from the glorious prince Thamadat, is something that belongs both to you and your royal family; the lineage of a Budha is quite different from that of kings and princes: it bears no resemblance to it. Their ways and manners must essentially differ from those of princes. All former Budhas have always been in the habit of thus going out in search of their food. Then stopping his course and standing in the street, he uttered the following stanzas: my noble father, it is not proper that I should ever neglect the duty of receiving alms: it is an action good in itself, tallying with truth, deserving of great merits, and

[illegible]

The princes Thairabhai and Teerabhai, who, to ensure their succession, were going to Burial the sacred blood, the immortals, glorified, to the most supreme power at the very moment the words "I am and I shall be" began to be heard amongst men, after they had eaten the rice called Tsoho, and become subject to passions, that is to say, at the origin of society, or the beginning of the world. The kings of Burma, down to the present possessor of the throne, who are descending, in their opinion, from the Kaffir of the line of Kings, lay claim to the same distinction. The writer has seen the present king of Burma, very coolly stating as a matter of fact, which he could not think of contradicting, that he descended from the Thapar's royal line.

The princess Yashodhara, mentioned in this narrative, lived in a palace of Buddha, ere he had withdrawn into solitude and renounced the world. A son had just been born to him, when he left his father's palace. His name was Raoula. The doctrine of the induction of merits gathered during former existences, is forcibly illustrated in the case of Yashodhara, who, unmindful of the position she occupied in former years, did not hesitate to fling herself at Buddha's feet, acknowledging him to be worthy of all honor and veneration. Her former merits disposed her to view in him, who had been her husband, the extraordinary personage, who was to lead men through the path of virtue to the deliverance.

productive of happiness in this and future existences. When he had spoken, his father obtained the state of Thautapan. He went to the palace with his father, saying: those who go to beg food according to injunction and prescription of the law, are doing well, and prepare themselves for a state of happiness both for the present and future: those who do go begging, but without any regard to the ordinances of the law, ought to refrain from doing so. He was speaking in that way, when he entered the palace. His aunt Candancee became a Thautapan. His father, after this second preaching, reached the state Thagadagan.

Thoodaudana invited Phra and his followers to ascend to the upper part of the palace and partake of the meal prepared for them. When the meal was over, all the ladies of the palace came to pay their respects to Budha. Some of them urged the Princess Yathaudara to do the same. But she refused complying with their request, in the hope that a greater deference would be shown to her, when Budha would come and visit her in her apartments. Perceiving her studied inattendance, Phra said to his father: my noble father, I will go and visit the princess, and will, without saying a single word, make her pay obedience to, and prostrate before, me. King Thoodaudana took up the patta and accompanied his son to the princess's apartments, together with his two disciples Thariputra and Maukalan. Budha had scarcely been seated on the place destined to him, but Yathaudara threw herself at Budha's feet, and placing her two hands on both ankles, touched repeatedly the upper part with her forehead. Meanwhile Thoodaudana mentioned to his son, the respectful and affectionate regard she had ever entertained for his person. Since she heard, added the king, that you had put on the yellow robe, she would wear but clothes of that color, when she knew that you took but one meal a day, that you slept on a small and low couch, and gave up, without regret, the use of perfumes, she instantly followed your example, ate but one

meal a day, slept on a low couch and gave up without grief the use of essences. Illustrious monarch, replied Budha, I do not wonder at the practices of late observed by the princess Yathaudara, in former times, when her merits were but as yet few and imperfect, she was living at the foot of a certain mountain, and knew, even then, how to behave with becomingness, and attend with a strict regard to all religious duties.

On this very day that is to say, on the 2nd day, after the full moon of Katson, was fixed the time for the taking place of five grand ceremonies. Nanda,⁸⁰ the younger

⁸⁰—Nanda was Budha's younger brother, or rather half brother. His mother was Palzipati, the younger sister of Maha. Since Budha had renounced the world, Nanda had become the presumptive heir to the crown of Kapslawet. His conversion grieved much the king, who, to prevent the recurrence of such an event, exacted from the great reformer, that in after times no one could be admitted into the society of the perfect, without having previously obtained the consent of his parents: failing such a condition, the act of admission should be considered as null and void. Hence, we read in the book of our nation a reluctance to the dignity of Rahan, that the person directed by the President of the Assembly to examine the candidate, never omits to enquire from him, whether he has obtained the consent of his parents.

The conversion of Raoutut followed that of Nanda. Of this new and distinguished convert, no mention is made afterwards, in the course of this work. He must, in all likelihood, have become a celebrated member of the Assembly, as he was framed up to the functions and duties of his profession by the greatest and most renowned disciples, such as Maukalan, Thariputra and Kathale.

In the history of Buddha in the Uzeration monastery is not inferior in celebrity to that of Welawon. Theram Gandama announced during a certain night, the 46 beatitudes of the law to Nat, that had come and requested him to make him acquainted with the most perfect points of his law. In the division of the scriptures called Thacts or sermons, we see that the most important have been delivered in the hall of that monastery.

Here is another instance of a donation of kind property to a religious corporation. In the first case, the gift had been made to him and to his actual followers. But in this circumstance, Phau despoils the rich and pious benefactor to make the donation not only for himself and the present assembly, but also in that of all future members, who might resort to this place. In a Buddhist point of view, we may conclude that the advice given to the donor, was intended as a means of multiplying the sum of the merits of his liberality, which must be compared with the number of the individuals to whom it is designed to be extended.

According to the principle respecting property which from immemorial time, has prevailed under a most all potent governments in Asia, which recognises the head of the state as the sole and absolute owner of the soil, it is evident that the act of donation was legally speaking, a declara-

brother of Budha, was to have his head washed, to put on the Thingkiit, or royal head ornament, to be raised to the dignity of crown prince, to be put in possession of his own palace, and to be married. When Phra was leaving the palace, he bade the young prince to take his patta and follow him. Nanda instantly complied with the request, and departed. He was just leaving the palace, when the young lady he was to marry, heard the sound of the steps and of the voice of her lover. She was then busily engaged in combing her beautiful and shining black hairs. With the left hand, drawing aside her hairs, and with the right, leaning on the window's frame, she with a sweet, yet tremulous voice, eagerly recommended him, soon to return. She then, continued to follow him with anxious eyes, until he could be seen no longer. Meanwhile resting against the window's side, she had her heart full of ominous forebodings. Nanda would have gladly given back the patta to his owner; but as he felt backward to hand it over to him, he followed Budha as far as the monastery. Though he

tion or a statement of the disposal an individual made of the rights such as he had them, viz: those of use, in favor of a religious body. The landed property thus conferred, acquired a kind of sanctity, which preserved it from the the grasp of even the most rapacious ruler. On another hand, the religious body had no right or power whatsoever to sell or dispose of that property. In a corporation constituted as the assembly of the disciples of Budha was, and is in our own days, the society alone could have the possession and management of immovable properties given to monasteries. Donations of this kind must have stood good as long as there were members of the Buddhist religious family, willing and ready to maintain their rights. Nothing short of a complete revolution in the political state of the country, or the prolonged absence of the individuals vested with the right of occupation, could put an end to the effect of those deeds of donation. In Burmah, the Buddhist monks possess not only beyond the ground whereupon stands the monastery. From certain inscriptions found in the midst of the ruins of the temples at Pagan, it is evident, that in the ordinary course of that city, donations of landed properties, such as paddy fields, fruit trees, bullocks and peasants, were made to monasteries and temples. But from the last three or four hundred years, no vestiges of such deeds have ever been found. So far as I have been able to make enquiries, I am not aware that the Order has ever become possessor of lands. In Ceylon such is not, at least was not, the case, when the English occupied the island. Extensive tracts of valuable lands were in the hands of the Talapoms, who thereby obtained over the people the two fold influence conferred by wealth and religion.

had no intention of becoming Rahan, on his way to that place, yet despite of his former dispositions, he entered into the society of the perfect. So that on the second day after Phra's arrival at Kapilawot, Nanda became a Rahan. Some other writings mention that this happened but on the third day.

On the seventh day after Phra had entered into the city of Kapilawot, the mother of Raoula, princess Yathaudara, put on her son the choicest ornaments, and sent him to Phra, saying previously to him: "Dearest son, he, whom you see surrounded by twenty thousand Rahandas, whose face resembles gold, and whose body is similar to that of the chief of Brahmas, is indeed your father. He was formerly the owner of the four gold vases, which have disappeared on the very day he withdrew into solitude; go to him now, and say respectfully, that being, at present, crown prince of this kingdom, destined to succeed your grandfather on the throne, you wish to become possessed of the property that will befall you, in right of inheritance. The young prince departed. Having come into the presence of Budha, he endeavored, with the simplicity and amiability becoming a young lad, to ingratiate himself in his father's favor, and said how happy he was to be with him, adding many other particulars befitting his age and position. Budha having eaten his meal and performed his usual devotions, rose up and departed. Raoula followed behind, saying: Father, give me my inheritance. Budha appearing neither displeased nor vexed at such a demand, none of his followers durst tell the young prince to desist from his apparently rude behaviour, and go back to the palace. They all soon reached the monastery. Phra thus thought within himself: Raoula is asking from me perishable things, but I will give him something more excellent and lasting. I will make him partaker of those goods I have gathered at the foot of the Bodi tree, and thereby will provide for him a better inheritance for the future. Whereupon he called Thariputra and said to him: Be-

loved disciple, the young prince Raoula is asking from me a worldly inheritance, which would avail him nothing, but I wish to present him with something more excellent, an imperishable inheritance; let him become a Rahan. Maukalan shaved the head of Raoula and attired him with the Tsiwaran. Thariputra gave him the first instructions. When, hereafter, he became Patzing, Kathaba trained him up to the duties of his new profession.

King Thoodaudana had seen his first son prince Theidat leaving the palace, and all the attracting allurements of a brilliant court; despite of all his precautions, subsequently, he witnessed his going into a solitude and becoming a Rahan. Next to him, his younger son Nanda, though assured by the promises of soothsayers, to become a great and mighty ruler, had joined the society of Rahans. These two events had deeply afflicted him. But on hearing that his grandson had also become a Rahan, he could no longer keep his affliction within himself. I had, said he, hoped that my grandson would succeed me on the throne; this thought consoled me for the loss of my two sons. What will become of my throne? Now the royal succession is at an end, and the line of direct descendants, is for ever cut and irrevocably broken asunder.

Thoodaudana obtained the state of Anagam. He said to himself: it is enough that I should have had so much to suffer and endure on the occasion of my two sons and my grandson becoming Rahans; I will spare to other parents a similar affliction. He went to Budha's place, and having paid him his respects in a becoming manner, he asked him to establish a regulation forbidding any son to become Rahan, unless he had the consent of his parents. Budha assented to his father's wish and preached to him the law. When the instruction was finished, the king bowed to him, rose up, turned on the right and departed. Budha calling immediately the Rahans, said to them: beloved Bickus, no one is to be admitted to the profession of Rahan, ere he has obtained the consent of his pa-

rents: any one that shall trespass this regulation, shall be guilty of a sin.

On a certain day, Phia having eaten his meal at his father's palace, the king related to him the circumstance of a Nat who, whilst he was undergoing great austerities in the solitude, had come and conveyed the report of his son having succumbed under the hardships of mortification; but he would never give credit to such a rumour as he was certain that his son could not die, ere he had become a Budha. My illustrious father, replied Budha, you are much advanced in merits; there is no wonder at your not believing a false report; but even in former ages, when your merits were as yet very imperfect, you refused to believe your son was dead, though in proof of this assertion, bones were exhibited before you in confirmation of the report. And he went on relating many particulars that are to be found in the history of Maha Damma Pala. It was at the conclusion of this discourse that the king became Anagam. Having thus firmly established his father in the three degrees of perfection, Budha returned to the country of Radzagio.

During this voyage, the most excellent Phra, arrived at the village of Anupya, in the country of the Malla Princes. In the neighborhood of the village, there is a grove of mango trees. To that place, he withdrew with his twenty thousand disciples, and enjoyed himself in that secluded and delightful retreat.

Whilst he dwelt on that spot, the seed of the law that he had planted in his native city, was silently casting deep root in the hearts of many. His uncle Thekkaudana had two sons, named Mahanan and Anooroudha. On a certain day, Mahanan said to his younger brother: From among the several families of the royal race, many persons have left the world and embraced the religious profession under the guidance of Budha. Our family is the only one that has not as yet given any member to the assembly. I will make you a proposal: either you will become an ascetic, and leave me your inheritance; or I will

myself take that step and make over to you all that I possess. Anooroudha at once accepted the proposal.

When the two brothers' intentions became known, five young princes, their playmates and relatives, named Bagoo, Kimila, Baddya, Ananda* and Dewadat desired to join them in their pious design. Having put on their finest dress, they went into the country, having no other attendant but Oopali, their barber. They shaped their course in the direction of Anupya. Being at a small distance of the mango trees grove, the young princes stripped themselves of their rich dresses, and gave them in all property, to the barber, as an acknowledgement of his services. The latter, at first accepted them, and was preparing to return, when the following thought occurred to his mind: If I go back to Kappilawot with these fine and rich apparels, the king and the people will believe that, by foul means, I have come in possession of so many valuables, and I shall certainly be put to death. I will follow my masters, and never leave them. Hereupon he returned in all haste and joined them at the very moment they were disposing themselves to enter into the Anupya mango trees grove. Oopali was admitted in their com-

* Ananda whose conversion is here mentioned, was the son of Anntandana, a brother of king Thoodandana, and therefore first-cousin to Gandama. He is one of the best known disciples of the celebrated philosopher of Kappilawot. He has gained his well earned fame, less by the shining attainments of his intellect than by the amiable qualities of a loving heart. He bore to Buddha the most affectionate regard, and the warmest attachment, from the very beginning of his conversion. The master repaid the love of the disciple, by tokens of a sincere esteem and tender affection. Though it was but a long period afterwards, that Ananda was officially appointed to minister unto the personal wants of Buddha, yet the good dispositions of his excellent heart, prompted him to serve Buddha on all occasions, and in every way that was agreeable to him. He became the medium of intercourse between his beloved master and all those that approached him. When he had to communicate orders, or give directions to the Religious, or when some visitors desired to wait on him, Ananda was the person who transmitted all orders, and ushered visitors in the presence of the great preacher.

Dewadat was both first-cousin to Buddha, and his brother-in-law. His father was Thoppabuddha, Maa's brother. He was brother of the princess Yethandana, who had married our Gandama, when he was crown prince of Kappilawot. Hereafter we will have the opportunity to see that his moral dispositions were very different from those of the amiable Ananda.

pany and ushered, along with them, into Budha's presence. Having paid their respects in the usual manner, they applied for the dignity of members of the assembly. Their request was granted. But previous to passing through the prescribed ceremonies, the princes said one to another: great indeed, and deeply rooted is the pride of princes: it is extremely difficult to shake it off, and free oneself of its tyrannical exigencies. Let Oopali be first ordained; we will have an opportunity of humbling ourselves, by prostrating before him. Their request was granted. After having paid their respects to the newly ordained convert, they were likewise admitted among the members of the assembly. Their proficiency in the spiritual progress was not the same. During the 2nd lent, which they spent in the Weloowon monastery, Baddya, Bagoo and Kimila reached the culminating point of perfection, by becoming Rahandas. Ananda became Thautapatti. Anooroudha greatly advanced in the higher path of metaphysics. As to Dewadat, he never attained but the Lauki thamabat.

A little while after the conversion of the royal princes, Budha left Anupya, continued his voyage to Radzagio, and forthwith retired into the Weloowon monastery to spend his second lent. The time was chiefly employed in training up the new converts in the acquirement of the knowledge of the great truths, and in the practice of virtue. His son Raoula, about 8 years old, evinced the greatest dispositions. His attainments were far above his age, and often elicited the admiration of the Rahans. On a certain occasion, Budha overheard them expressing their astonishment at the surprising progress, Raoula was making in his studies. Coming among them, as if perchance, Phra asked them what was the subject of their conversation. They answered that they were praising and extolling the wonderful abilities of Raoula, and his matchless good dispositions. Thereupon, Budha remarked, that this was not to be wondered at. Then, he related to them the dzat Miga, by which he

showed to them that during former existences Raoula had distinguished himself, in a conspicuous manner, by his excellent and admirable dispositions. As a reward for his good behavior and high mental qualifications, he was made Patzin. His mind continuing to expand in almost miraculous a manner, he became a Rahanda with myriads of Nats.

During the same season, Budha often went to Radzagio, to beg his food. There was in that city a flowerseller, who, every day, was wont to bring eight bouquets to the king, and receive, in return, from the royal hands, eight pieces of silver. On a certain day, as he was coming from the country into the town, with his usual supply of flowers for the king, he happened to see Budha in the streets, at a moment, when, by a miraculous display of his power, the six glories beamed out of his body. He then said to himself: I wish to go and offer these flowers to Budha. But the king will doubtless be much angry with me. He may have me arrested, thrown into prison, and put to death for having failed in offering him the usual present. Despite the great danger that hangs over me, I will go to Budha and offer him my flowers. Great indeed, and lasting shall be the merits I will gain; they will follow me during countless existences.

With a heart full of joy, Theomana, for such is his name, went to the resting place where Budha was seated, surrounded by crowds of people, and laid the flowers at his feet. With a marked satisfaction, Gaudama accepted the offer. Thoomana went home and related to his wife what had just happened. The latter, irritated partly by the fear of the king's wrath, and partly by the loss of the money, she daily received, began to abuse her husband with the coarsest language. She was so much maddered by passion, that she in all haste went to the king, denounced her husband, and instantly sued for a divorce. Pimpathara revolted at such an act of unparalleled audacity, ordered her to withdraw from his presence and go back to her house. Meanwhile he commanded one of his

courtiers to order the flowers seller, to come to the palace on the following day. As a matter of course, the royal request was punctually complied with. In the presence of the assembled courtiers, the king highly praised the conduct of Thoomana and instantly rewarded him with great liberality. As Thoomana had offered to Budha eight bunches of flowers, the king, to acknowledge in a distinct manner such an offering, gave him 8 elephants, 8 horses, 8 slaves, 8 bullocks, 8,000 pieces of silver and the revenue of 8 villages. Budha, likewise, exceedingly extolled the meritorious behavior of Thoomana in the presence of the people, and said that, during a whole world, he would be exempt from the four states of punishment, enjoy happiness in the seat of man and in those of Nats, and finally become a Pitze-ga-budha. The value of the offering, though little in itself, became great by the imminent risks he voluntarily exposed himself to. He made his offering, though he was certain of incurring on that account the Ruler's displeasure.

When the season of retirement was over, Gaudama travelled through different places. He went to Patzanawonta, in the Dzetia country: thence he passed into the Bisakila forest, and returned to Radzagio, in the grove of Yin-daik trees, near the burial place.

Whilst Budha was in the splendid Dzetawon monastery, just presented to him, a strong temptation came upon Ananda, to renounce his calling and return into the world. He went so far as to tell some of his Brethren, that he recollected the promise of a prompt return, he made to his young bride Dzanapada-kaliani, and that, now, he wished to fulfill it, by immediately going back into his palace, and resuming his former mode of life. This was soon reported to Gaudama, who resorted to the following expedient, to crush in its bud, the rising temptation. He took Ananda by the arm, rose with him in the air, and led him in the direction of the Nats' seat of Tawadeintha. On their way, Budha by a miraculous process, exhibited to the eyes of his companion the sight

of an immense forest in conflagration. On the burnt stump of a tree, he showed him a female monkey horribly mutilated, having her tail, ears and nose cut off. At such a sight, the horrified Ananda turned away his eyes in disgust. A little while after this, Budha exhibited before him the dazzling and heart-captivating sight of a long array of five hundred matchless beauties. They were daughters of Nats going to pay their respects to the great Thagia. Ananda was gazing at them with silent but enraptured feelings. Budha said to him: do you believe those beauties that are before you, to be equal to Dzana-pada? She is no more to these perfect forms, answered he, than the bleeding female monkey we have left behind us, is to her. All these celestial damsels, said Budha, I shall give to you, provided you agree to remain in the monastery, for some years longer. Willingly do I accept the proposal, replied Ananda, I will stay cheerfully in the monastery on such favorable terms. Whereupon, both returned to the monastery.

The members of the assembly soon became acquainted with what had passed between the master and the disciple, and keenly taunted Ananda with their sarcastic remarks upon the daughters of Nats. Ashamed of himself, Ananda withdrew into solitude. There he devoted himself to reflexion and penitential deeds, and finally annihilated the evil desires of his unsubdued passion. When the inward struggle was over, and peace had been restored in him, Ananda went to Budha's presence, and stated his willingness to dwell for ever in a monastery and lead a religious life. Meantime he released him from the promise he had made to him, respecting the celestial beauties. Budha was much pleased at such a happy change. He said to the assembled Religious: Previous to this occurrence, Ananda resembled a badly roofed house, which lets in the rain of passions; but now it is similar to a well roofed building, which is so well protected, that it is a proof against the oo-

zing of passions. Whereupon he related the following story concerning a former existence of Ananda.

A merchant named Kappaka, had a donkey which he used to carry goods from place to place. Having, on one day, come near a place covered with trees, Kappaka unloaded his animal, to allow him some time to rest and to graze. Meanwhile a female donkey was likewise grazing in the neighborhood. Its presence was quickly detected by Kappaka's animal. When the moment of departure had come, the latter, attracted by the female, kicked furiously at his master, and would not allow the load to be replaced on its back. The merchant enraged at this unusual freak began to threaten the rebellious beast, and then to hit it with the whip, as hard as he could. At last the poor animal, unable to bear any longer the blows, mentioned to his master the cause of his unusual behavior. Kappaka told him that if he would but continue his voyage, he would give him, at the end of the journey, several fine females, much superior to the one he was now coveting. The proposal was accepted. At the end of the journey, Kappaka said to the beast: I will keep my promise with you: but I must inform you that your daily provender shall not be increased; you will have to share it with your companion. Subsequently you will have little ones to provide for and maintain, but your daily ration shall not be increased in the least, you shall have to work for me as much as you do at present, and also to provide for the maintenance and support of your family. The donkey, after a few moments of reflexion, thought it was better to remain as he was; and from that moment, he was entirely cured of his inordinate inclination. At the conclusion of the narration, Budha said: the male donkey, was he, who has now become Ananda; the female donkey, Dzanapa-kaliani; and Kappaka is now the most excellent Phra, who is the teacher of men, Nats and Brahmas.

Budha, whilst at Wethalie, went out through the country, and, in all the places that he visited, preached

to the crowds of hearers. It was during one of his benevolent errands, that he met with a celebrated Pounha, named Eggidatta, who with great many disciples led an ascetic life, after having been formerly the chief Pounha of king Kothala, first, and next, of his son. Budha earnestly desired the conversion of so distinguished a personage. Maukalan was at first dispatched to that famous hermit, for attempting to bring him over to his master; but he utterly failed. The reception, he at first met with, was anything but pleasant. The work was to be done, and perfected only by the irresistible eloquence of the great Preacher. Budha soon came up to the entrance of Eggidatta's cell. He began to upbraid the Rathee for teaching his disciples to worship mountains, trees, rivers, and all that exist in nature. He then initiated him to the knowledge of the four great truths. Eggidatta, seeing the truth, at once became a convert, with all his disciples. When this great spiritual conquest was achieved, Budha returned to Radzagio, and spent the third season in the Welooon or bamboo grove monastery. It was during the three months of the rainy season, that Budha imparted in a more complete manner, to his disciples, the knowledge and science which during his peregrinations, he had but superficially conveyed unto them. At the same time, he carefully trained them up to the practice and observance of those disciplinary regulations, which were intended as means to subdue passions, to estrange them from the world and all its attractions, and lead a spiritual life.

During his stay in the monastery, among the many instructions that he gave to his disciples, I will relate the particulars that he mentioned respecting the former doings, and the final conversion of the Rahanda Tsam-pooka*.

* The story of Eggidatta gives us an insight into one of the tenets which was held by that ascetic. His interlocutor reproached him with worshipping mountains, trees, forests, rivers and the heavenly bodies. From the expressions made use of, by the Burmese translator, the writer is inclined to believe that a direct allusion is made to Pantheistic opinions. We know

In the days of the Budha Kathaba, Thampooka, or rather the being who in the present existence is called by that name, put on the religious dress in the Thawatie country. He lived in a fine monastery, and had for his supporters the best and richest people of the place. On one day, a Rahan belonging to another country, came to his monastery and begged the favor to be allowed to live therein for some time. The heartless Tsampooka denied him admittance, in the interior of the building, but tolerated his staying in the verandah, during the cold season. The people, however, actuated by better feelings than those of their teacher, brought regularly food for the head of the house, as well as for the stranger, for whom they felt great affection. The spiteful Tsampooka could not bear to see the people showing marks of kindness and benevolence towards his hated guest. On one occa-

that most of the Indian schools of philosophy have based their various systems of metaphysics, upon that most erroneous foundation. According to Pantheists, this world is not distinct from the essence of God; all that exists, is but a manifestation or a development of the substance of God. This world is not the work of God, existing as distinct from its maker, but it is God manifesting himself substantially in all things. Who could then wonder at the conduct of Tsampooka? He worshiped God, or rather that portion of the supreme Being, whom he saw in the great and mighty subjects that surround him and attracted his notice.

Old Spinoza of the 17th century, and his unfortunately too numerous followers of this century, have recast into hundred different moulds, the pantheistic ideas of the Hindu Philosophers and offer to the intelligence of their hearers and readers, through an almost unintelligible language, the same deadly food, which has finally produced on the Hindoos' mind, the sad results which we witness. If we were better acquainted with the variety of doctrines which the Hindu Philosophers have exhibited in the field of metaphysics, we would be soon convinced that the modern metaphysicians, who have placed themselves out of the pale of revelation, have not advanced one step in that science, and that the divergence in their opinions, is but a faithful representation of the confusion which, more than two thousand years, prevailed on the banks of the Ganges, among their predecessors in the same speculative studies.

It appears that Tsampooka was in his days, what the Jogies or Hindoo penitents are up to our time. He remained on his rock, in the most difficult position, for the space of fifty-five years, exhorting himself to the crowd, and aiming at winning their admiration, by the incredible sufferings that he voluntarily submitted to. His apparent sanctity was made up of very doubtful materials. He passed off himself, for a man, who could remain without eating, and who was gifted with supernatural powers. Plain humility, which is nothing but the result of the true knowledge of self, was not the favorite virtue of our spiritual quack.

sion, he forget himself so far as to abuse him by repeating the following coarse expressions: eat dirt, go naked, and sleep on the bare ground. Such an inhuman behavior met soon with a condign punishment. The wretched Tsampooka had, at first, to endure horrible torments in hell.

On his return to the seat of man on earth, he was born from respectable parents, but he was always prone from his infancy, to indulge into the lowest habits. He would secretly steal away, and actually satiate the cravings of hunger by eating the most disgusting things: he would not bear clothing, but run about in a state of nakedness: he would but sleep on the ground. His parents, after many fruitless attempts to correct him, resolved to make him over to the heterodox ascetics. Those received him. But he would not eat in company of his brethren, nor go to beg with them. He profited of the moment they were absent, and went to devour the excrements he could find. His excentric and disgusting habits were soon found out, and his new friends said one to the other: let this man be no longer allowed to live with us. Should the disciples of the Rahan Gaudama hear that one of our company is behaving in such a manner, our brotherhood would become a laughing stock to them. He was, therefore, expelled from this place. Tsampooka went to take his abode on a rock, near the place that served as receptacle to the sewers of Radzagio. On that rock, he remained in the most fatiguing posture: he leaned on the right hand which rested on the rock, and also on his right knee; the left leg was stretched, and the left arm raised up. He kept his mouth opened. When the people asked him why he remained with his mouth wide opened, as a man who incessantly draws air in his lungs, he answered that refraining from the use of coarse food, he was feeding on air only: when questioned about the singular position of his two legs, he answered, that, were he to stand on both legs, the earth would instantly shake. He had been during fifty-five years in that sad position. when Gaudama,

moved with compassions at his pitiable condition, went in person to convert him. He began to relate to him all what he had done during former existences, mentioning in particular the sin he had been guilty of, towards a brother hermit. At this unexpected declaration, Tsampooka humbled himself. Budha then preached to him his law. The repenting Tsampooka firmly believed in all that was said to him. He, then, rose up and with a heart overflowing with joy, he instantly left his place, followed his new master, and soon became a Rahanda. His proficiency in science and virtue was such that he, soon, occupied a distinguished rank among the members of the assembly.

CHAPTER IX.

A rich man of Thawattie, named Anatapein, becomes a convert—Story of Dzewacka—He cures Budha of a painful distemper—The people of Wethalie send a deputation to Budha—Depression on the manner, Budha spent daily his time—Settling of a quarrel between the inhabitants of Kavlui and those of Kapilawot—New converts are strengthened in their faith—Theodandana's death in the arms of his son—Queen Patzopati and many noble Ladies are elevated to the rank of Rahanss—Conversion of Kwa, the first queen of King Pimpathara—Heretics near Thawattie are confounded by the display of miraculous powers—Budha goes to the seat of Thawadomtha, to preach the law to his mother.

When Budha was in the country of Radzagio, a certain rich merchant, named Anatapein, came to Radzagio, with five hundred carts loaded with the most precious goods, and took his lodging in the house of an intimate friend. Whilst living with his friend, he heard that Gandama had become a Budha. He suddenly was seized with an earnest desire of seeing him and hearing his doctrine. On a certain day, he rose at an early hour, and perceived, reflected through the lattices of the window, some rays of an uncommon brightness. He went in the direction of the light to the place where Budha was preaching the law. He listened to it with great attention, and, at the end of the discourse, he obtained the state of Thautapan. Two days after, he made a great offering to Budha and to

the Assembly, and requested him to come to the country of Thawattie. The request was granted. The distance to Thawattie is forty-five youdzanas. Anatapein spent enormous sums, that one monastery should be erected, at each youdzana distance. When Budha was approaching, the pious merchant arranged as follows for the reception of the distinguished visitor and presenting to him a splendid monastery called Dzetawon, which he had made ready for him. He sent, first, his son richly attired with five hundred followers, belonging to the richest families; then followed his two daughters with five hundred girls, all decked with the most costly ornaments. Every one carried flags of five different colours. These were followed by five hundred dames, having the rich man's wife at their head, each carrying a pitcher of water. Last of all, came Anatapein, with five hundred followers, all wearing new dresses. Gaudama let the crowd walk in front, and he followed, attended by all the Rahans. When he entered the grove, he appeared as beautiful as the peacock's tail when completely expanded. Anatapein asked Gaudama how he wished the donation should be made and effected? Let the monastery be offered, said Budha, to all the Rahans that may come in future to this place, from what quarter soever. Thereupon the rich man, holding a gold vessel of water, poured its contents on the hands of Budha, saying: I present this monastery to Budha and to all the Rahans that may come hereafter to reside therein. Budha said prayers and thanks in token of his accepting the offering. Seven days were devoted to making this great offering, and during four months, uninterrupted rejoicings went on, in commemoration of this great and solemn donation. For the purchase of the place, and the expense for the ceremony, enormous sums were lavished. During the era of former Budhas, this very place had always been purchased and offered to them and their disciples.

[*N.B.*—Here is found narrated in full the history of a celebrated physician named Dzewaka. As such story

has no reference whatever to Budha's career, I will give but a very succinct account of it.]

At a certain time,⁸¹ when Budha lived in the city of Radzagio, the country of Wethalie was made rich, gay

81.—It is impossible to assign the motive that may have induced the compiler of Budha's life, to insert in his work a large passage on the celebrated physician Dewwaka. The story is in itself uninteresting, and throws no light whatever on the history of the supposed originator or reformer of Buddhism. For this reason it has been thought quite unnecessary to give a complete translation of the whole passage. The name of Dewwaka is quite familiar with the adepts of the medical art in Burmah. Many times the writer has made inquiries respecting the works of the Hippocrates of India, but he has never been able to find out such an individual, or allusion to, such composition. Hence he has been led to suppose that the father of medicine in these countries, instead of a true and an artist to embody the results of his theoretical and practical attainments, a Sisyphus appears to have been no more, to our great doctor, a necromancer, who, on an occasion, extracting from the body of a patient, by means of an incision, a snake that put his life in peril.

The numerous quacks who in Burmah assume the name of physicians and are ever ready to give medicines in all cases, even the most difficult and complicated, are ignorant of the very elements of the surgical art. They possess a certain number of remedies made up with plants, which, when applied under proper circumstances and in certain cases, work out wonderful cures. But the native physicians, in almost all instances, to discover the true symptoms of disease, go to the bedside of the patient, and obtain, in too many cases, results most fatal to the unfortunate patient. In medicine as well as in religion, ignorance begets superstition, and recourse to magical practices. We may positively assert that the quack, or is, with native practitioners, an essential concomitant to the practice of medicine. When a physician has exhausted the limited stock of remedies that he possesses, and he finds, in spite of his exertions, that the disease bids defiance to his skill, he gravely tells the relatives of the patient that some evil spirit is interfering with his remedies, and that he must be exorcised, ere there could be any chance of relieving the sufferer and obtaining his recovery. Whereupon a shed is erected, with the utmost speed, on a spot close to the house of the patient. Offerings of rice, fruits, and other articles are made to the pretended evil spirit, who is supposed to have got hold of the sufferer's body. Danes of the most flimsy character are employed by his relatives. Males will only officiate, and fault-finders and despisers are always given to the latter. Young girls, says the Burmese, are the best persons for the occasion, as it is supposed that the evil Nats are especially and irresistibly propitiated by the power of their charms. The disease loses moral strength at last bying them, they drop down in a state of complete exhaustion and prostration. They appear to have lost entirely their senses. In that state, they are supposed to be inspired by the evil spirit. Interrogated by the physician on the nature of the disease, and the proper remedies to be applied for eradicating it, they give answers, or rather they become channels through which the spirit, satisfied with the offerings made in his honor, condescends to declare that he has now left the patient, and that he physician, under a certain treatment, that he feels not to indicate, he will

and attractive by the presence of a famous courtesan. A nobleman of Radzagio, who had just returned from that country, narrated to the King all that he had seen at Wetnatie, and induced the monarch to set up, in his own kingdom, some famous courtesan, who would be skilful in music and dancing, as well as attractive by the forms and accomplishments of her person. Such a person having been procured, she was, by the munificence of the King, placed on a most splendid footing, and one hundred pieces of silver were to be paid, for each evening's visit. The King's son being rather assiduous in his visits to her place, she became pregnant. Aware of her state, the courtesan affected to be sick until her confinement. She directed her servant to throw out the newly-born infant, on a heap of rubbish, in some lonely and distant place. The next morning, the King's son going out with some attendants, chanced to pass close to the spot where the infant had been deposited. His attention having been attracted by the noise of crows hovering close by, he went to see what it was. To his great surprise, he saw an infant yet breathing, half buried in rubbish. Taken up by the beauty of this little creature, the prince ordered the child to be carried to the palace, where he was brought up with the greatest care and attention. He was named Dzewaka, which means life, because the prince, when he found him out, inquired if he was alive. The young lad having reached the years of discretion, was unwilling to remain in the palace, not attending to any business. In order to afford relief and comfort to his fellow creatures, he resolved to study medicine. He repaired to Benares, placed himself under the direction of a famous physician, and soon became eminent by his extreme proficiency in the profession. Having left his master, and begun practice in his own name and for his own account, Dzewaka worked the most wonderful cures,

soon recover his health. Such like occurrences are exceedingly common. They are called by the Natives, festivals of the *Nat-puā*, or of the possessing spirit.

which soon procured to him unbounded wealth and an extraordinary reputation.

Dzewaka was at the height of his fame, when on a certain day, Budha happened to be troubled with belly ache. He called Ananda and said that he wanted some medicine to relieve him from pain. Ananda went to the place where lived the celebrated Dzewaka, and informed him of Budha's complaint. The doctor ordered first a rubbing of oil, which was to be repeated three days after. This remedy not having a full effect, Dzewaka took three lily flowers, whereupon he spread several powders, and came to Budha, saying: Most glorious Phro, here is one lily flower, please to smell it; this will be followed by ten motions. Here is a second one; the smelling thereof will produce a similar effect; and this one will cause the same result. Having handed over the three flowers, the doctor paid his respects to Budha, turned on the right and left the monastery.

When he was crossing the gate, he thought within himself: I have given a medicine calculated to cause thirty motions, but as the complaint is rather of a serious and obstinate character, twenty-nine motions only will take place; a warm bath would be required to produce the thirtieth; with this reflection he departed. Budha who saw all that passed in the doctor's mind, called Ananda and directed him to prepare a warm bath. A little while after, Dzewaka came back to Budha, and explained to him his prescription. Budha was soon restored to his former health, and Dzewaka told him that the people were preparing to make him offerings. Maukalan went to the son of Thamma, a rich man, to get some rice from a field that had been watered with milk. The owner gave rice to Maukalan and urged him to partake of it, assuring him that there was some other in reserve for Budha; Maukalan assented. After the meal, his petti was cleaned with perfumed water, and filled with the choicest food. Maukalan took it to Budha who ate it. Afterwards he preached the law to the king

mission given to the Rahans, offered at once more than one hundred thousand pieces of cloth. Their example was followed by the people of the country, who made offerings to the same amount.

A little while after this, Budha received a deputation from the Wethalie people inviting him to visit their country. Here is the reason of the invitation. The country was very rich and flourishing. The Malla princes governed it each by turn, for a certain space of time. On a sudden, a terrific pestilence desolated the land, which was in a short time, strewed with dead bodies in every direction. In the midst of so great a calamity, some advised to propitiate the Nats, by making offerings to them; others said that recourse was to be had to the great teachers; a third party insisted upon calling, in their aid, the great Gaudama, who had appeared in this world for the purpose of saving mankind. The last opinion prevailed. Having ascertained that he lived at Radzagio, a great number of Princes, Pounhas and Nobles, went to Radzagio, with great presents for king Pimpathara, to induce him to allow the great teacher, to come to their country. The object of their mission having become known, Budha agreed to go. He sallied forth from the Weloowon monastery, attended by the king, as far as the southern bank of the Ganges. Having reached the northern one, he was received with every possible mark of the highest respect and veneration. As soon as he set his feet in the country, a heavy rain fell which almost deluged the land. The water carried away the dead bodies. The atmosphere was purified, the pestilence ceased, and all the sick recovered. On the fifth day after the full moon of Mayon, (June), Budha having conferred such a favor to the people of Wethalie, left that country and returned to Radzagio, which he reached on the full moon of Witsa, (July), just in time to spend the fourth season in the Weloowon monastery.

Here is inserted a short sketch of the manner Budha spent his days during the rainy season, which the transla-

tor has found in one of the manuscripts he has had before him. Each day was divided into five parts, and a certain occupation was reserved to each part. 1. Budha generally rose at an early hour, a little after day break, washed his face, rinsed his mouth, and dressed. He then retired into a private apartment. With his all-seeing eyes, he glanced over all creatures, carefully examined the amount of their merits and demerits, and the real nature of their dispositions. The reason for his taking a survey of the state and condition of all beings, was to ascertain the dispositions of the various beings and discern those who were prepared to hear the preaching of truth, from those who, an account of their demerits, were, as yet, unprepared for receiving beneficently for themselves such a great favor. When this was done, he put on his full canonical dress, and, with the mendicant's pot, under his arm, he sallied forth in quest of his food. He invariably directed his steps towards those places where he knew that his preachings would be heard with beneficial results. At a time, he went alone; at other times, he was attended with a certain number of his disciples. His countenance bespoke an unaffected modesty and an inimitable mildness. Occasionally, he allowed a display of wonders to take place. Musical instruments emitted of themselves, sweet tunes, which, revealing to the people the coming of Budha, rejoiced their heart and disposed them to bestow abundant alms, and to hear the preaching of the law. Some of the hearers became Upasakas, others Phantipans, &c. &c. according to every one's disposition. Then he returned to his monastery.

2. As soon as he had breakfasted, he washed his feet, and during the ablution, he led his disciples assembled round him, and said to them, beloved Bhikkus, be ever watchful, and attentive, with a mind ever prone to reflection. It is exceedingly difficult to obtain the nature of an *Arhat*,^{*} to hear the law, to become perfect,

^{*} The *Arhat* is a person who has attained to the highest state of perfection, and is able to perform miracles, and to make them familiar

to obtain the state of Rahanda, and to arrive to the condition of a Budha. He then pointed out to them some subjects of meditation. Many of the disciples devoted themselves to mental labor; some combined together manual and mental exertions; others withdrew in lonely places, at the foot of some trees, and in the caves of neighboring hills. Budha, then, took his meal, and retired for a while alone to his own private contemplation. When he arose a little after midday, he anew contemplated all the beings and fixed his attention on those that were to come, and receive his benedictions. Many came out and at once began to impart instruction to all those that had arrived from whatever place they came. When the instruction was completed, they all withdrew. B. After the people's departure Budha came on, and took a walk in the open yard in front of the monastery. His next exertions, &c., were spread in a becoming and opened place. The Rahans hastened at that hour, to come and communicate freely the result of their mental exertions. When they wanted some exertions, they were encouraged to put him questions, which were instantly answered; and

At the same time, however, the fact that the human mind is not perfect is not a reason for despair. On the contrary, it is a reason for hope. For it is precisely because the human mind is not perfect that it is capable of improvement. And it is precisely because the human mind is not perfect that it is capable of creating a better world. For it is precisely because the human mind is not perfect that it is capable of seeing the need for a better world and of striving to create it. And it is precisely because the human mind is not perfect that it is capable of creating a better world. For it is precisely because the human mind is not perfect that it is capable of seeing the need for a better world and of striving to create it.

they received submissively the answers which he condescended to give to them. This exercise lasted until it was dark. The disciples retired from their master's presence. 4. After their departure, the Nats and other celestial beings were admitted. Buddha conversed with, and instructed, them until nearly midnight.

5. Balha then walked a while to relieve his limbs from extreme lassitude, and went into his apartment to take some rest. He rose very early, and began to review the beings who, during the days of former Buddhas, had distinguished themselves by their exertions in the path of virtue, and in the high mental attainments.

During one of his usual benevolent excursions through the country, Gaudama converted Onggasena, his wife and companions. Here is an abridged narrative of that event. Onggasena was the son of a rich man. In the time of his youth, a company of comedians came to Radzagio and exhibited during seven days in the presence of king Pimpithara, and his court. Our young man, with many of his companions attended the exhibition. On a sudden, he became passionately fond of a rope dancing girl, who performed many feats with an accomplished grace, and an uncommon address. Despite his parents' remonstrances and entreaties, he sacrificed, to his ungoverned passion, all considerations and he married the damsel. In his new situation, he had no alternative, but to learn the art of rope dancing, tumbling feats, and standing in various attitudes on the extremity of posts or mats sometimes sixty cubits high. During his novitiate, he had to bear the laugh and taunts of his wife and of his new friends. By dint of exertions he became proficient in the art of performing tumblers' feats with a surprising agility. On one day, it was announced at the sound of the drum, that Onggasena was to perform on the top of a post sixty cubits high. An immense crowd of citizens went out with great eagerness, to see the performance. When the amusement had just begun, Buddha happened to pass by with a number of disciples. He desired Mankalan to go

ahead, and begin to preach to Ougrasena. Soon he came up himself in person, and converted the Juggler, who forthwith descended from his mast, prostrated before Buddha and asked to be admitted a member of the Assembly. After further instructions he obtained the science of Rudra. His wife, and all the company became likewise converts.

Butha had now nothing to promise he had, before, made to the Ruler of Rangoon, to spend three consecutive seasons, in his royal city. He went over to the Wethah country, and fixed his residence in a fine place, in the midst of a forest of sal trees, called Mithawon. While he enjoyed himself in that place, a quarrel happened between that portion of the people of Kappila and that of Kethia, who lived on both banks of the little river Ruhnien. The cause of the dispute was the irrigation of paddy fields. The small river had been dammed, but

The first of these is the fact that the majority of the population of the United States is of European descent. This is a fact that has been recognized for many years, and it is one that has been the subject of much discussion. The second of these is the fact that the majority of the population of the United States is of European descent. This is a fact that has been recognized for many years, and it is one that has been the subject of much discussion. The third of these is the fact that the majority of the population of the United States is of European descent. This is a fact that has been recognized for many years, and it is one that has been the subject of much discussion.

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on account of an unusual drought, there was not water enough for supplying the quantity required for the fields on both banks. One party wanted to have all the water, the other demurred. Hence a dispute, arose which, wild-fire-like, spread from the banks of the stream, all over both countries. A general appeal to arms ensued, and in a short time, both armies stood, facing each other, in battle array.

At an early hour, Budha having risen from his couch, cast as usual, a glance over all beings. He soon saw the feud that existed between the country of his birth, and that of Kaulia. Moved with compassion over the miseries that people, blinded by a furious passion, were to bring over themselves, he went through the air, and stood over and above the stream, which separated the two armies. Rays of glory beaming out of his person, soon attracted general attention. Both parties laid down their arms and prostrated, worshiping him. He said to them: Princes and warriors, hearken to my words. Which is the most valuable, a small quantity of water, or the lives of countless beings and in particular the lives of Princes? They answered: of course the lives of Princes and warriors is most valuable. If so, retorted Budha, lay aside your passion, conquer your anger, throw away your weapons of destruction; love each other, and live in peace. Both parties, by a low and prolonged tone of voice, expressed their deep regret at what they had done, and their sincere desire to follow his instructions. He preached to them the law, with such an impressive and convincing manner, that, on the spot, two hundred and fifty Noblemen of Kappila, and the same number of Kaulia asked for admittance among the members of the Assembly.

The instruction they had heard and which had determined their vocation, had not had time to cast deep roots in their hearts. They soon regretted their home, their families and their former gay life. Budha who saw what was going on in their souls, said to them: will you come

with me, and enjoy yourself on the green banks of the beautiful lake Kontala. They joyfully accepted the proposal. By the power inherent in his nature, Budha took them through the air, and soon reached the lake. They alighted on its banks. Delighted with the beautiful scenery that surrounded them, and ignorant of the new objects which they saw, they interrogated Budha about the names of the new plants and fruits they perceived. Gaudama condescended to answer all their questions. Whilst this engaged, they saw the king of the birds of the lake, resting on the branch of a tree. On a sudden, five hundred birds of the same kind came crowding round their chief, and by their cries and various attitudes, testified of the happiness they felt at being in his company.

The new converts wondered at the admirable instinct of those birds, and communicated to each other, their mutual surprise. As an accomplished teacher, Budha availed himself of the opportune moment and said to them in a mild manner: beloved disciples, what you see now and admire, is the lively and true image of my family. So effectually was the instruction conveyed, that they all, at once, became Therapans, and no longer thought of returning into the world. By the virtue inherent in their new position, they were enabled to fly through the air, and they returned with Budha into the Mahawon residence.

On their arrival, Budha began his fifth season, in that same place. It was in the middle of that season, in the month of Wakhlong (August), that he heard that his father had been seized with a violent distemper, which left him no rest, neither day nor night. Sensible of his approaching end, Theodandana ardently wished to see his son for the last time. In the morning at the hour, when Budha was reviewing all beings and examining with a compassionate heart, their respective condition, he saw the sad and painful position of his royal father. He instantly summoned, by the means of Ananda, a select band of disciples, and flying through the air, he alighted with his company in front of the palace. Without a moment's de-

lay, he ascended to the superior apartments and set on a place prepared for him, near the head of the couch upon which lay the royal patient.

Budha recollecting himself a while and then laying one of his hands on his father's head, said: by the virtue of the merits I have acquired during countless existences; by the power of the fruits gathered during forty-nine days, round the tree Bodhi, let this head be forthwith relieved from all pain. It happened so, in the twinkling of the eye. Nan or Nanda, the younger brother of Budha, the son of his aunt Patzapaui, holding the right hand of his father, said with a fervent earnestness: by the merits that I have obtained at the feet of Budha, let this right head be freed from all pain. And perfect cure instantly followed. Ananda, Phra's last cousin, held the left arm. Thariputia laid his hand on the back. Mankalon, grasped the feet. All of them, with a similar faith, uttered such like prayers, and the same happy result invariably followed. Thoodadiri was delivered from all pain. But he continued to run in a very weak.

Budha profited of that day, to deliver a sermon, preached to his father the law of amability, and gave him many and true son-like instructions, on the most important subject. With such a powerful example, he expounded this favorite doctrine, and his first sermon was attended on a full scale. At the same time, he disapproved to him, that seven days hence, the end of his life would inevitably happen. Thoodadiri, perfectly prepared to the new doctrine, that is to say, to death, by his counsel, reflections, and thoroughly resigned, saw the soul in the here state of Nott'ara, and said now I feel and perceive the spirit of my soul things, I am free from all passions. I am completely disengaged from the trammels of existence. Looking himself in the bosom of these comforting truths, he spent happily the few days he had as yet to live. On the last day, and for the last time, he paid his respects to Budha by worshipping him. Sitting, then, on his couch the royal patient humbly asked pardon in the presence of all his attendants

for all offences he had committed by thoughts, words and deeds. Having performed this act of sincere humility, he consoled his wife Patzati who was bathed in her tears, as well as the other members of the royal family, and several times repeated before them the great truth: that all beings when coming into existence, have, within themselves inherent in their nature, a principle of death that hurries them to their end and dissolution: that the same principle that has brought near and united beings together, is always opposed, and, at last overpower'd by the opposite one, that tends to separate them. He, then, placidly laid on his couch and gently breathed his last, in the day of the full moon of Wakhaong, on a Saturday, at the rising of the sun, in the year of the Eatzana era 107, at the advanced age of 97 years.

Gaudama, after his father's demise, when all the Rahanas were assembled round the death bed, said to them: beloved Bickus, behold my father's remains. He is no longer what he was a little while ago. He has undergone the change. No one can offer an effectual and lasting resistance to the principle of death, inherent in all beings. Be diligent in the practice of good works: follow steadily the four roads leading to perfection. After this lecture, he consoled his aunt Patzepari and the other ladies of the court, who, with disheveled hairs, were wailing aloud and striking their breasts. He minutely explained to them the consequences resulting from the great principle of mutability, which pervades all beings, and infallibly leads them to destruction, by the separation of their constitutive parts.

When the instruction was finished, Budda directed Kethaba to go and prepare the spot on which the funeral and the cremation of the corpse were to take place. Aided by Thariputra, he washed the corpse which was subsequently placed in great state, on a magnificent and lofty catafalco raised for the purpose. The Princes of Thekkara, Thoopawa and Weritzara came to attend the royal

funeral and offer presents. The corpse was carried processionally through the principal streets of the city, at the sound of all musical instruments. Budai in person, received the corpse and laid it on the funeral pile. To no one else, would he leave the honorable and pious task of setting fire to it. On that occasion, there took place an undescrivable outburst of wailings and lamentings. The impassible Budha preached the law, on that occasion. He left aside all praises in behalf of the deceased. He was satisfied with announcing the law; and countless beings, both among men and Nats obtained the deliverance.

After the loss of her royal husband, Queen Patzapati profoundly impressed with all that she had seen and heard, desired to renounce the world and embrace a religious mode of life. For that purpose, she came to the presence of Budha, and asked three times the permission to follow her inclination and become Rahness. Three times the solicited favor was denied her. Budha, then, left his own native country, and returned to Wethalie, fixing his abode in the Gutagaia thala monastery, in the Mahawon forest.

Budha had not been long in this place, when he had to grant the request he had at first refused to his aunt Patzapati. The wives of the Princes of the Kappila and Kaudia countries, who, to the number of 500, had recently renounced the world, desired also to follow the example set before them by their husbands. They went to the Queen's apartments, and communicated to her, their design, entreating her to help them in obtaining the object of their wishes. Patzapati, not only promised them her support, but expressed the determination to join their company. As a token of the sincerity and earnestness of their resolution, all the Ladies without the least hesitation, cut their beautiful black hairs, put on a dress in accordance with their pious intentions, and resolutely set out, on foot, in the direction of the Wethalie country.

Unused to such bodily exertions, the pious pilgrims suf-

ferred much during their long journey. At last, worn out with fatigue, covered with dust, they arrived near the Mahawon manastery. They respectfully stopped at the gate, and requested an interview with Ananda. The latter having ascertained from their own mouth, the object of their pious and fatiguing errand, hastened into the presence of Budha, and entreated him to grant the earnest and praise-worthy demand of his aunt and of the other ladies, her companions. On hearing the request, Budha, for a while, remained silent, as if deliberating on the answer he had to give. Then he said: Ananda, it is not expedient to allow women to embrace the religious state: otherwise, my institutions shall not last long. Ananda unmoved by that reply, respectfully reminded Budha of all the favors he had received from Patzapati, who had nursed and brought him up, with the utmost care and tenderness, from the day his mother died, when he was but seven days old, and represented with a fervent earnestness, the good dispositions of the pious postulants. Budha's scruples were overcome by the persuasive language of the faithful Ananda. He asked whether women could observe the eight precepts: and added that in case they would consent to bind themselves to a correct observance of them, they might be admitted as members of the Assembly.

Fully satisfied with the answer he had obtained, the venerable Ananda saluted Budha, and hastened to the gate of the monastery, where his return was impatiently awaited. On hearing the good news, Patzapati in the name of her companions, spoke to Ananda: venerable Ananda, we all rejoice that the favor so often asked for, has been at last granted into us. As a young maid, who has bathed, and washed her hairs, is anxiously desirous to put on her fine ornaments; as she receives with delight, the beautiful and fragrant nose gays that are offered to her, so we are longing for the eight precepts, and wish for admittance into the Assembly. They all promised to observe the rules of their new profession, to the end of

their lives. Yathaudara and Dzanapada-kalini were among those converts. They all, owing to their former meritorious works, became subsequently Rahandas.

One of the new female converts, seemed to have retained as yet a certain admiration of, and fondness for, her handsome features, and secretly prided herself on her beauty. But he, who quickly perceived the latent enemy lurking in the folds of her heart, resorted to the following expedient to correct her. On a certain day, when the proud and vain woman was in his presence, he created, in an instant, a consummate beauty, who as much exceeded her in perfection of form, as the snow white-swan surpasses the black crow. Whilst she looked on this suddenly appearing rival, with somewhat jealous eyes, Budha caused the beauty of his creation to appear on a sudden, very old with a wrinkled face and an emaciated frame, and to exhibit on her person, all the various and disgusting infirmities which the most loathsome diseases make on the human body. The change acted as an electric shock on the young religious woman. When Ganduma perceived the change, and that she was so horrified at such a sight, that she was nearly fainting, he said to her: behold, my daughter, the fulfilment foreshowing of what shall inevitably happen to that form you are so proud of. He had scarcely spoken those words, than, he was instantly and for ever cured of her vanity.

Budha left Wethalie and went on the Makula mountain, where he spent his sixth season. During his stay in that place, thousands of people were converted and obtained the deliverance. At the end of that season, Budha went to Radrago and staid in the Weloowon monastery.

It was at that time, that Kema the first queen of King Pimp-thara, proud of her rank, youth and beauty, was at last converted. Up to that time, she had obstinately refused to see Budha and hear his doctrine. On a certain day, the Queen went to visit a garden, which was in the neighborhood of the Weloowon grove. By a contrivance of

the King, her husband, she was brought, almost against her will, in the presence of Budha, who worked out the spiritual cure of her foolish vanity by a process similar to the one above mentioned. He caused a beautiful female of his creation, to pass successively in the queen's presence, through the various stages of old age, disease and death. Her mind having thus been well prepared to hear his instructions, Budha gave her a lengthened explanation of the miseries attending the body. It had the desirable effect to convert her in so perfect a manner that she entered into the current of perfection, and became Thautapan. After having obtained the consent of her lord, she was upon her pressing solicitations, admitted in the religious order. She became a Rahanda, and among the female members of the Assembly, she ranked as the disciple of the right. Such a glorious change was owing to her former merits.

On a certain day, a rich man of the country of Radzagio, went to enjoy himself on the banks of the river Ganges. That man was not a disciple of Budha, nor was he holding the doctrines of the opposite party. He steered a middle course between both doctrines, with a mind disposed, however, to embrace such opinions as would appear to him based on the best and strongest evidence. Chance offered to him a favorable opportunity to acknowledge the superiority of Budha over his opponents. He saw a log of sandal wood floating on the stream, took it up and had a beautiful patta made of it. When finished, he wrote upon it these words: He who can fly in the air, let him take it. The patta was raised on the top of a succession of humpers tied together, sixty cubits high. Some heretics living in the neighborhood asked, on several occasions, from the rich man to get down the patta for them; but he answered them that he would give it only to him who, by flight, could reach it. The head man of those heretics feigned to prepare himself to fly; but when he was extending his arms, and raising one of his feet, his disciples, according to a preconcerted plan, seized him, saying: It

is not becoming that you should exert yourself, for such a trifle. But the wily rich man would not be thus deceived; he persisted in his former resolution, and, during six days, resisted all their entreaties. On the seventh day, Maukalan happened to go to that place in search of his food. He was informed of all that had just happened. He was moreover, told that the rich man and all his family would become disciples to him, who could, by night, make himself possessed of the sandal wood patta. Maukalan was ready, for the glory of budha, to raise himself in the air, but his companion refused to allow him to do it, saying that such an easy work could easily be accomplished by one less advanced in merits. Maukalan agreed to his proposal. Whereupon entering into the fourth state of Dzan, his companion rose in the air, carrying with the toes of one of his feet, an enormous rock, three quarters of a youdzan wide. The whole space between him and the bystanders, appeared darkened. Every one was half dead with fear, lest perhaps it should fall over his head. Maukalan's companion had the rock split into two parts, and his person then appeared to the view of the assembled crowd. After having, during a whole day, exhibited such a mighty power, he caused the rock to fall on the place he had taken it from. The rich man bade him to come down, fully satisfied with the display of such power. The sandal wood patta was taken down, filled with the best rice, and presented to him. The Rahana received it and went back to his monastery. Many persons, living at a distance from the place, where the wonder had been exhibited, followed him to the monastery, begging him to show some other signs.

As they approached the monastery, Budha hearing the noise, enquired what it was. He was informed of all the particulars of the event that had just taken place. He called the Rahana into his presence, took the patta, had it broken into pieces and reduced to dust.* He then forbade the Rahana ever to make such a display of his power.

*82—The rebus given by Budha to the disciples who had made, without

The heretics soon heard of the prohibition issued by Gaudama to his disciples. They thought that no one

a permission, which was given by the magistrates; however, though intended for the promotion of the play was intended to operate as a salutary check to the speculation of the theatre, which was the right of even the most privileged houses. Such a permission was a mark of the greatest importance, since without it the actors could not collect or boast of, or pretend to, the profits of their performances & indeed among the four capital sins which the law considered to be the worst, the sale of the profits and deprivation of the stock of the theatre were the worst, whilst the magistrates, wishing to reserve to themselves the power of punishing the worst, gave the permission, which was necessary to the success of his enterprise, to do the same without the sale of the profits or the collection of the stock.

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The first instance of the Buddhist side is as usual, as the Buddhists pretend, the denial of the existence of a center into association with Buddhist rites and practices, and the denial of their power. The contest was to be popular in the first place, and in the presence of the King and other courtiers in the second place, and for the purpose, Purani, as usual, was chosen as a representative of the side of opinions different from their own as stated in heretofore. On the part of the enemies of Buddha nothing is said in the present work, but the opportunity had the opportunity of perusing another work where a slight allusion is made to these six pillars of Buddhist doctrines. Their opinion was at variance upon the beginning

would dare to match them in the display of wonders, and that they could easily ascertain their superiority over him. The ruler of Radzagio hearing of this news, went to Budha and enquired as to the motive of such a prohibition. Budha told him that the prohibition regarded his disciples only, but not himself. The heretics, informed of this, said: What will become of us! Gaudama himself will show signs. They held a council among themselves as to what was to be done. Gaudama told the king that in four months, he would make a grand display of his miraculous power in the country of Thawattie, as it was in that place, that all former Budhas had, in former ages, showed signs. The heretics, from that day, never lost sight of Budha for a moment; they followed him day and night. They gave orders that a large and extensive covered place should be prepared for them, where they

of this world, the eternity of matter, the immutability of the principle, creator of all that exists, and the immortality of the soul, the heads or chiefs of various schools, who thought not at all of directing themselves upon purely speculative doctrines, but of applying them against the common enemy. A detailed account of the doctrine held by these heretics would prove highly interesting, as it would throw some light on the very obscure and imperfectly known history of Hinduism prior to the days when Buddhism assumed the shape of a religion system. For those who are unacquainted with Indian literature, the great progress made by Hindoos in philosophical sciences at such an early period, may appear somewhat doubtful; but, modern discoveries made all over the Indian Peninsula, leave not the least doubt respecting this startling assertion. At a period when Greece and the other regions of Europe were sunk into a state of complete ignorance, most of the sciences and letters were successfully cultivated on the banks of the Ganges. The system of philosophy always supposed a great intellect, and a bold and free spirit. It would, therefore, be no rashness whatever, in asserting, that the progress, state, and condition of India, as regards literary productions, and the sciences, which it was attained at such a remote period. The sciences of astronomy, geometry, began with the devastating epidemics of the ancient Melanes, in the fourth century. It is probable, that, at the same time, and in the same way, conflicts between the Buddhists and Brahmins, led to its slow and lingering about a similar result. The latter, however, in the course of their long and their adversities, became more hardy. They would have long been ready to the same extent as before, the heretics, the doubting new systems, but some successful philosophers, might have after a long time, appeared, and, with their own, undermine the mighty tower of the old, and endanger the holding of that dispute sway and permanent influence, they had been overed, after centuries of a deadly contest with the disciples of the philosopher of Kapilawot.

might show their power and outshine that of the Rahan Gaudama. Buddha having said that he would select the spot where stood a white mango tree, for the scene of his miracles, the heretics caused the total destruction of all mango trees in that direction.

On the full moon of Tabong, (February), Gaudama left Radzagio, attended with a large retinue of disciples. He went to preach in different parts. On the seventh of the waxing moon of Watso, he entered in the country of Thawattie. A gardener gave him, in present, a large mango fruit. Ananda prepared the fruit and Budha ate it. When this was done, the stone was hurled to Ananda with an injunction to plant it, in a place prepared to receive it. When planted, Budha washed his hands over it, and on a sudden, there sprang up a beautiful white mango tree, fifty cubits high, with large branches loaded with blossoms and fruits. To prevent its being destroyed, a guard was set near it, by the King's order. Dismayed at such a wonderful sign, the heretics fled in every direction, to conceal their shame and confusion. Their headman, named Pourama, took, from a husbandman, a large jar, with a rope, tied up the vessel with one extremity of the rope, passed the other round his neck, and flinging first the jar, and next himself, into the river, where the water was very deep, he was drowned, and went to the lowest hell, called Awidzi.

Budha created in the air, an immense road, reaching east and west to the extremities of the world. When the sun began to verge towards the west, he thought the time had come to ascend into that road, in the presence of an immense crowd, that covered an area of thirty-six youdzanas, and there, to make a display of his wonderful powers. He was on the point of crossing the threshold of the building that had been erected for him, by the care of Nats, when a female convert, named Garamie, who had become an Anagam, came into his presence, and after the usual prostrations said to him: Glorious Budha, it is not necessary that you should take the trouble of

working wonders; I, your servant, will do it. What wonder shall you work, my daughter, Garmie, replied Budha. I will, said Garmie, fill up the space with water, and plunging in the water, in an eastern direction, I will come back and reappear in the west, like a water fowl. On my appearance before the crowd, they will ask, what is this water fowl? And I will answer to them, that this water fowl is Garmie, the daughter of the most excellent Budha. This is the wonder I will accomplish. The heretics on seeing it, will say to themselves: if such be the power of Garmie, how much greater and more wonderful must be that of Budha himself? I know, said Budha, that you have such a power, but, it is not for your sake, that these crowds have been gathered together; and he related the solemn purpose of him. Garmie said to herself: Budha would not allow me to work this great wonder, but if I can do so much, then I can do greater things, and I will do so. Budha will not be with them, so I will do as he is with me. She then, withdrew to a becoming place.

Budha thought within himself: there are many among my disciples, who can make a display of great wonders: it is meet that the crowds should be aware of it, and see how, with hearts stout like that of the lion, they are ready to perform the most wonderful feats. He said aloud: Who are they, that are who can do wonders?—let them come forward. Many came in his presence, with a lion-like boldness and a thundering voice, craving for the honor of displaying supernatural powers. Among them, was a rich man named Anupin, a female child, called Tana, a grown up woman, and Mankalam. They volunteered their services to perform the most extraordinary wonders, in order to frighten at once the heretics, and make them to understand that if such a power belongs to the disciples, what must be that of Budha himself. But Budha would not accept their proffered services, and said to them, that the people had not been assembled there for their sake, but for his; and that to him alone was reserv-

ed the task of enrapturing the crowds, by the great wonders he was preparing to show. Addressing Mañdahan, he said to him, that being a Brahmin, he could not leave to others the trouble of performing his own duty. In a former existence, when he was a bull-herd, he drew from a muddy place, a heavily laden cart, to save a Brahmin's property, and rejoice his heart.

Budha ascended into the immense road he had created in the air, in the presence of the crowd that filled a place of eighteen yojanas in breadth, and twenty-four in length. These wonders which he was about to display, were the result of his own wisdom, and could not be imitated by any one. He caused a stream of water to issue from the upper part of his body, and flames of fire from the lower part; and on a sudden, the contrary took place; again, fire issued from his right eye, and streams of water from his left eye, and so on from his nostrils, ears, right and left, in front and behind; the same wonder, too, happened in such a way, that the streams of fire succeeded the streams of water, but without mingling with each other. Each stream, in an upward direction, reached the seats of Brahmins; each stream, in a downward direction, penetrated as far as hell. In a brief circular time, they covered the entire surface of the world. From each of his hairs, the same wonderful display fastened the astonished eyes of those assembled round him. The six glorious garlands as it were, from every part of his body, and made it appear resplendent beyond description. Having no one to converse with, he created a personage, who appeared to walk with him. Sometimes he sat down, while his companion was passing along; and at other times, he himself walked, whilst his interlocutor was either standing, or sitting. During all the while, Budha put to him questions which he readily answered, and in his turn replied to the interrogations that were made to him. At intervals, Phra preached to the crowd, who were exceedingly rejoiced and sung praises to him. According to their good dispositions, he expounded the

on the immense rock Pantukambala. When he had extended there upon his Tsiwaran, the huge mass on a sud-

During his stay in the other parts of Nats-ban he gave a decision on the merits of those monks who are entitled to the advantage of the yellow dressed Bikkhus, but as people somewhat opposed to all principles of justice and reason. In his opinion, the meritorious dispositions of him who gives alms, has nothing to do with the merits resulting from such a good work. Those merits are strictly proportioned to the degree of sanctity or perfection of him who receives alms. Such a doctrine is destructive of the purest and noblest motives that can actuate man to do good. It is openly repudiated now, both in theory and practice by the Buddhist monks. When they receive alms from the adherents of their faith they never think of returning thanks to those who so liberally claim to supply all their material wants—they content themselves with saying, *Tha-ho-ti-ho*; that is to say—well, well, and the pious of our nation are perfectly satisfied and happy, relying on the merits he has gained on this occasion, and longing for another opportunity of doing the same. The devotion of the Laity towards the Religious is craved to an excess, so as to be solicited. Government do not interfere in the maintenance of the perfect; and yet they are abundantly supplied with all the necessities, nay, the luxuries of life. They live on the fat of the land.

That the errors of people might be better prepared for leaving the sacred law and obtaining a correct understanding of it, Buddha charges Mankalan to try every method of fast, or abstention, or prayer, to a considerable degree. A free and copious use of mental and spiritual pursuits, profits man for mental exertions, occasions heaviness and supineness in him, enervates and weakens the vigour of the intellect, and gives to matter a preponderating influence over the soul. The monks will follow of every where, but it becomes particularly pressing and strange to be obliged to an audience of Buddhists, who require the exercise of their mind to be able to understand the various teachings of a religion, and to comprehend its most intricate principles, the end of which is to disengage the soul from the influence of materiality. Up to this day in Burma, there are some remains of the observance of fasting, though the observance is such that, when the Law is often expounded to, and better observed by, the good people. The obligation of fast, during the days of the quarters of the moon, is generally admitted, unless in some cases, if not always, of festal time to take. The generality of the Burmese people entirely disregard fasting.

Unions but not resting is the reply Buddha gave to Theraputtha, who reproached him for giving alms to the Nats, yet withholding alms from other paying gods and spirits. He only said, *stee*, *stee*, *stee*, and those who repeat such words, as *stee*, *stee*, *stee*, would not comprehend the transient and momentary nature of the world, the feelings of pleasing and agreeing, acquaintance, but the everlasting and true nature of the soul, philosophical, and religious, of being immortal, fast and firm, and perfect knowledge of Buddha is the perfect knowledge of his person, an object of the highest admiration, and called on with confidence in his benevolence and goodness towards all beings, who might have to labor for the redemption and from all miseries and their gradual rise to a state of peace and rest. Such a joy diffused over the heavens, and in the world, for Buddha and his doctrine; that affection rests, not on Buddha as a mere individual, but on him who is the personification of a saviour of all beings. It implies future

den contracted itself to the very narrow dimensions of his dress.

The people who had seen Budha, and who could now not descry him, found themselves in a state of bereavement, as if the sun and the moon had disappeared from the sky. They gave full vent to their cries and lamentations, saying: we are now deprived of the blessed presence of him, who is the most excellent among the three sorts of beings, Men, Nats and Brahmas. Some said he went to this place; some replied, no, he has gone to that place. Many of the people who had just arrived from different parts of the country, were exceedingly grieved, because they could not see him. They all repaired before Maukalan, to ascertain from him what place Budha had gone to. Maukalan knew it, but he wished to leave to Anouronda, the honor of satisfying their curiosity. The latter said to them, that Budha had gone to the seat of Tawadeintha, to preach the law to his mother, and spend there one season, on the rock of Pantukambala. He added that he would be back in three months hence, on the day of the full moon of Thadin-kioot, (October). They came to the spontaneous resolution, to remain on that very spot, and not to return to their homes, until they had seen Budha a second time. They erected temporary sheds; and though the place was small for such a countless multitude, they managed to accommodate themselves in the best way they could. Previous to his departure, Budha had enjoined to Maukalan, to remain with the people and preach to them the law. Maukalan faithfully complied with the request, and during three consecutive months, instructed the people and answered all their questions. The rich nun Anatapcin fed abundantly the Rahans and the Assembly, during the whole time.

He, and his preaching, as well as, strong contribution in his power, and willingness to confer the greatest possible benefits. Hence there is no wonder to find Budha being blessed and those, who, on that solemn occasion, to proceed in him.

CHAPTER X.

Budha's proceedings in the seat of Tawadeintha—His triumphant return to the seat of men, in the city of Thon-ha-tha—He is columnated by the heretics of Thauwatta—Enlightenment spent in the forest of Tsakala—Subsequent preachings—He meets with a bad reception in the Kothamby country—Dissention among the disciples—Resurrection—Travels of Budha—Preaching to a Pounha who killed a noble

Whilst Budha was in the seat of Tawadeintha, all the Nats came from more than 10,000 worlds to his presence; but the glory that always encompasses their bodies, disappeared or was completely outshone by that of Budha's person. His mother, a daughter of Nats, came from the seat of Toothita, to see her son and hear his instructions. She sat on his right. Two sons of Nats stood by the right and left of his mother. The crowd was so great that it covered a superficies of eighteen youdzanas. In that immense assembly, two Nats were conspicuous by their particular demeanour and position. One of them stood so close to Budha as to reach almost one of his knees, the other was standing in a respectful position greatly afar off. Budha asked the latter one, what he had done to deserve the place he occupied. He answered that during former existences, he had, indeed, made abundant alms, but his merits had been comparatively small, because he had not done those good works to persons eminent for their sanctity. The same question was put to the other Nat, who said that he was, in former existences, living in very narrow circumstances, but that he had had the good fortune of giving alms, according to his limited means, to persons who were much advanced in merits. With a voice that was heard by the crowds on the seat of men, Budha proclaimed the immense advantage of giving alms to, and supporting, the Rahans and those advanced in perfection. They were, said he, like good seed sown on a good field, that yields an abun-

dance of good fruits. But alms given to those who are as yet under the tyrannical yoke of passions, are like a seed deposited in a bad soil; the passions of the receiver of alms choke, as it were, the growth of merits. At the conclusion, the two Nats obtained the reward of Thautapan. The crowds on earth had also the benefit of hearing his instructions.

Whilst Budha was in the middle of the Nat, he announced the law of Abidama to his mother. Having to go about to get his food, Budha created a likeness of another Budha, whom he commissioned to continue the preaching of the Abidama. As to himself, he went to the mountain of Himawonta, ate the tender branches of a certain tree, washed his face in the lake Anawadat, and partook of the food he received from the Northern Island. Thariputra went thither to render him all necessary services. When he had eaten his meal, he called Thariputra and desired him to go and preach the law of Abidama to five hundred Rahans, who were present when the display of wonders took place, and were much pleased with it. In the time of the Budha Kathaba, those five hundred Rahans were bats, living in a cave much resorted to, by Rahans, who were wont to repeat the Abidama. Those bats contrived to retain a certain number of words, the meaning whereof they could not understand. When they died, they were transferred into one of the seats of Nats; and when they became men anew, they had the good fortune to be born from illustrious parents, in the country of Thawattie, and when Phra showed his powers, they were much pleased. They became Rahans under Thariputra, and were the first to understand perfectly the sublime law of Abidama.

As to Budha, he returned to the seat of Tawadeintha and continued the instructions, where the Budha of his creation had left them. At the end of three months preaching, an innumerable number of Nats knew and understood the four great principles. As to his mother, she obtained the perfection of Thautapan.

The time Budha was to return to the seat of men was near at hand. The crowds eager to know the precise time when Budha was to come back among them, went to Maukalan to ascertain from him, the precise day they would be blessed with his presence. Well, said Maukalan to the people, in a very short time I will give you an answer on the subject of your enquiry. On that very instant, he plunged into the bottom of the earth and reappeared, but when he was at the foot of the Mienmo mountain, he ascended, in the view of the crowd whom he had left, and soon arrived in the presence of Budha, to whom he explained the object of his errand. My son, answered Budha, in what country does your brother Thariputra spend his season? In the city of Thin-ka-tha, replied Maukalan. Well, said Budha, seven days hence, at the full moon of Thadin-kioot, (October), I will descend near the gate of Thin-ka-tha city; go and tell the people that those who desire to see me, ought to go to that country, distant 30 youdzanas, from Thawattic. Let no one take any provision; but by a rigorous abstinence, let them dispose themselves to hear the law that I will preach. Maukalan having paid his respects to Budha, returned to the place where the assembled multitude anxiously waited for him. He related to them all the particulars regarding his interview with Budha, and conveyed to them the much wished for intelligence of his speedy return on earth.

On the day of the full moon of Thadin-kioot, (October), Budha disposed himself to go down to the seat of men. He called a Prince of Thagias and directed him to prepare every thing for his descent. Complying with his request, the Thagia prepared three ladders or stairs, one made of precious stones, occupying the middle; one on the right, made of gold, and a third one made of silver, on the left. The foot of each ladder rested on earth, near to the gate of Thin-ka-tha city, and their summits leaned on the top of the Mienmo mountain. The middle ladder was for Budha, the golden one for the Nats, and

that of silver for the Brahmas. Having reached the summit of the steps, Budha stopped awhile, and resolved to make a fresh display of his power. He looked upwards, and all the superior seats of Brahmas were distinctly descried; on his looking downwards, the eyes could see and plunge into the bottom of the earth, to the lowest hell. The Nats of more than a thousand systems could see each other. Men could perceive Nats in their fortunate seats, and Nats saw men in their terrestrial abode. The six glories shot forth with an incomparable splendor from Budha's person, which became visible to all the crowds. There was not one who did not praise Budha. Having the Nats on his right, and the Brahmas on his left, the most glorious Phra began his triumphant coming down. He was preceded by a Nat, holding a harp in his hands, and playing the most melodious tunes; another Nat fanned him; a chief of Brahmas held over him a golden umbrella. Surrounded with that brilliant cortege, Budha descended near the gate of Thin ka-tha city and stopped there for a while. Thariputra came forthwith into the presence of Budha, paid him his respects at a becoming distance, and said, with a heart overflowing with joy: On this day, O most glorious Budha, all the Nats and men are showing their love to you. Budha replied: blessed is Thariputra, and blessed are all those who rejoice on my account. Men and Nats love him who is acquainted with the sublime law, who has put an end to his passions, and who has attained to the highest state of contemplation. At the end of his discourse, innumerable beings understood the four great principles, and the five hundred Rahans whom Thariputra was commissioned to instruct, reached the state of Aradat. On the spot where all Buddhas set their feet, when coming from the seat of Tawadeintha, a Dzodit³ has always been erected.

³ Dzodit — In the Burmese tales that are to be met with in all parts of Burmah, describing the exploits and adventures of the great Buddhas, and the numerous writings of the Burmese, but the people generally mention them by

Budha leaving Thin-ka-tha, shaped his course towards Wethalie, and took his abode in the Dzetawon

the appellation of Phas or Phas, which, in this instance, is merely an hon-
noble title of a religious character.

Dzeds, in the early history of Buddhism, were sacred treasuries raised upon a shrine, where relics of Budha had been deposited. These structures were as so many holy witnesses, bearing evidence to the presence of sacred and precious objects, intended to revive in the memory of the faithful, the remembrance of a sacred history in their hearts, to stir feelings of devotion and a glowing yearning for his religion.

From the past history of Dzeds it seems that Dzeds were likewise created on the heads of members, who, during their life time, had obtained great distinctions in temporal and spiritual attainments, among the members of the assembly. Budha himself before his attainment should be built over his shrine, among the relics of his great disciples, Thaiputra and Mahadana. Besides, the Dzeds, as great dignities and propitiations, have ever been erected in the case of persons called Phengas. In some parts, how ever, persons of inferior rank or position, there may be seen here and there some small Dzeds, of which have been erected on the spot where have been deposited the remains of some saintly personages. These monuments are built, according to the people, during certain occasions, a few offerings of flowers, incense, and a libation of milk in front of them.

The same kind of reliquaries have been built some times also, to become a repository of the fragments or collection of the holy scriptures. One of the most famous of these was devoted to that purpose. There was also one in the monastery of Awa, but I am not aware that there is any of this kind at Awa, now.

Finally, Dzeds have been erected for the sole purpose of harbouring statues of Buddha, but the same may be said to have been the case, that this practice has gained ground since subsequent ages. When a devout Buddhist, impelled by the desires of saving the souls of his party and devotion, wished to build a religious monument, and could not find any means, he then remained contented with supplying the deficiency with images of Buddha representing their numerous images, and as a tribute to his faith, there were to remain Buddhist's of some of the most striking features of his life. In many instances, Dzeds have been built up, not even for the sake of sheltering statues, but for the express purpose of recording the people of the holy relics of Budha, and as the relics are said to be entering into the soul, a tender feeling of affectionate reverence for the person of Buddha is religion. If, what is put forward as explanation, that the people's faith and devotion to truth, we must conclude that the great saints of the valley of the Irrawady are most devoted and anxious to the promotion of religion. Dzeds, has been, and even to this day, the number of such edifices is to be seen on an extent of above 700 miles, as far as Burma.

As Buddhism was brought to a full end in the stern Awa, there is no doubt but the story of an origin followed in the erection of religious edifices, came from the same origin. To the native genius of the Burmese, we may allow the merit of an immortal noble mind, for the great monasteries, and a few details of the extraordinary creations of the religious monuments; but no one will take offence at refusing to the tribes that occupy the basin of the Irrawaddy, the merit of originating the plan of such monuments as

monastery. The fame of the wonders he had performed, increased his reputation, and elicited from the people fresh

those to be seen in some parts of the country. It is worth to their credit, that they have been able to raise such mighty monuments, with the meagre knowledge they possess and the very limited means at their disposal. The resemblance that exists between the much defaced Buddhist monuments, yet to be met with in some parts of India, and of Java, and those now standing the banks of the Irrawaddy, leaves no doubt respecting the origin and the shape and form of such monuments.

At first sight, the traveller in Burmah, believes that there is a great variety in the shape and relative form of pagodas. He is soon, however, by many fantastical ornaments, added by the superstitious natives, to religious monuments. After, however, he has examined many of these objects, it seems that they can be arranged into three distinct classes, to which, those presenting minor differences, may be referred. The first class comprises those which have a conical appearance, the apex of a cone being the termination of the base. These are without niches, or rather ought to be without niches, as the small one to be seen in the first of these monuments, indicate that they are no essential appendage of the building, but rather the fanciful and tasteless work of some devotees. The pagodas of Rangoon, Pegu and Brome, offer the most specimen of the conical class. The second class include those of a round or shag-like form, and of a conical termination. The finest and grandest specimen of this kind, is that of the Kingdon, below, or great meritorious work, situated west of the ancient city of Tagaen. In the third class, we may place all the pagodas that approximate to the form of temple, that is to say, all those that offer the shape of a more or less considerable rectangle, with a large hall in the centre, and several galleries running throughout. Upon this rectangular structural structure is raised, ending as usual with the top, or umbilical. The most remarkable, and perfect specimen of this kind, and to be seen at Pegu, which may be aptly styled the City of Pagodas.

The conical-shaped pagoda, or monument, rests on a quadrangular basis, a few feet high. The body of the monument is, however, an hexagon, or octagonal, but, if built, then gradually widening, till, as it reaches to the two thirds of its height, it appears to lose the rectangular form, which is in a point covered with the gilt and reliquies.

The architectural ornaments of such structures, are a corner, bold and round lines, and sometimes, every thing is placed, where the corner begins, are sculptures, representing figures, flowing from the middle part, one half upwards, and the other half downwards. That part is often divested of such ornaments, as is the case with the Shwedagon. On the spires of the cone, are horizontal, thin grooved teeth, and the corner is terminated by a considerable distance, then comes a spherical base, different from the one already mentioned, but in the same manner. In the centre of the four sides of the base, particularly in the one facing the East, the Burmese have introduced the practice of making small niches, for receiving the statues representing Buddha in a cross-legged position. A path leads to them. On the four angles of the base, are placed goblins, or sometime fantastic figures, of monsters. Small Buddhas are often disposed on the lower parts of the exterior, or exterior. This kind of pagoda, being naturally destitute of all ornaments, and standing over a tomb, or a shrine, as a pillar that has gradually assumed the shape above described, is a very

tokens of respect and veneration. Alms poured from all quarters into the monastery; the liberality of the people

ancient on, and probably coeval with the earliest Buddhist religious monuments.

The second class of religious edifices, is that of those that exhibit a dome-like appearance. They are rather uncommon in Burmah. They rest on a square basis. The lower part is adorned with a few niches, but the greater part of it is a perfectly even superficies. The umbrella that is placed on them, partakes somewhat of the appearance of the monument; it is destined to crown it. It considerably extends in the horizontal direction and has a very magnificent appearance. The Kaung Mye-koon, in the neighbourhood of Tsagan, rests on a basis about 17 or 20 feet high; the dome according to an inscription, is 155 feet high, the diameter, at the lowest part, is nearly 200 feet. The whole was formerly gilt. The four sides of the square, are lined with small niches, each pointed by a small statue of Gaudama. Separated from the square, by an open and well paved gallery that runs all round the edifice, are disposed in a row 892 small piles of sandstone, about six feet high, with their upper part perforated, so as to afford a room sufficient to receive a lamp on festival days. Splendid must be the effect produced during a dark night, by so many lamps, pouring a flood of light that illuminates on all sides the massive edifice. Whether the monument was built about 300 hundred years ago, as stated to the writer by one of the guardians, or as it is most probable, only repaired and adorned at that time, certain it is that this kind of religious edifices, is very ancient, and very likely not inferior in antiquity to those above referred to. Another of a similar form, but of much smaller dimensions, is to be seen at Bhanno, not far from the eastern gate.

The third class of Pagodas comprehends all those that are generally of a square form, not made of a solid masonry, but with openings or doors, a room, galleries, &c. for receiving statues of Gaudama. They are all surmounted with the usual conical structure, which is, it seems, the essential appendage to all Dzets. These edifices, in my opinion, are not to be considered as tombs or sepulchres, but rather as places of worship, and sanctuaries for the reception of the statues of Gaudama. The monuments, are, I suspect, of a comparative modern origin; they have not the plainness and simplicity of the tower which agree so well with the simplicity of the religious form of worship of primitive Paganism. They are not made to answer the purpose for which Dzed, were primarily designed. They must have been erected at times, when Buddhist worship, emerging from its primeval sternness of forms, assumed proportions and developments congenial to the taste and wants of large religious communities. This class of temples offers a great variety of forms as to the size, dimensions and details of architecture, but they may be all brought to this general outline. From the square body of the temple, diverging in the direction of the four points of the compass, porticoes, the one being the case, is always the largest, and best adorned; sometimes there is but one portico, that of the east, and there are only doors in the middle of the three other sides. From these porticoes, the galleries converge towards the centre of the temple, where are statues. In the large and magnificent Pagodas of Pagan, galleries with vaults in the pointed style, run all round the building. Some of those stupendous structures have two stories, and it is but on the second, that rests the conical part which is the essential complement of every religious building.

towards his person and that of his disciples expanded in a wonderful manner. The heretics, who swarmed in Wethalie and its neighborhood, became exceedingly jealous of Budha's successes. The loss which they sustained in the donations of the people, added fuel to the inward discontent. They resolved to devise some means to lower the character of Budha, in the opinion of the people. After a long deliberation, they fixed on the following plan. A certain woman of great beauty, but of a rather doubtful character, was induced to join them in accusing Grandama of having violated her. She contrived to assume the appearance of a person in a state of pregnancy, and covering herself with a piece of red cloth, she went about the town, spreading evil reports respecting Budha's character. She had the impudence even to go into the Dzetawon monastery, and ask Budha to provide a place for her approaching confinement, and likewise maintenance for herself and the child she was by him pregnant with. Such an infamous calumny did not, however, move him in the least. Conscious of his innocence, he lost nothing of his usual composure and serenity. But by the interference of the Thagio, the slander was made manifest. Two mice bit the strings that kept tied up on the abdomen, the apparatus designed to propagate the deceit, and on a sudden, the whole fell on the ground, proclaiming both the innocence of the sage, and the confusion of his enemies.

Every one, present on the occasion, gave vent to his just indignation, at such a base attempt from the part of the heretics. But Budha meekly replied, that what had just happened, was but a just retribution for one misbehavior of his own, during a former existence. At that

On one of the middle and Prizodis, rests, instead of a couch, an obelisk, with ornaments that appear to be made of gold and silver. Some of these obelisks are considerably so large, that it is the noble of their height. Great also has been the surprise and astonishment of the writer, when he observed in the same place, among the prodigious number of Prizodis, many more or less advanced state of decay, and not comparable by its dimensions, nor in a much ruined condition, that exhibited the solitary instance of a regular pyramid.

time, he was, on a certain day, under the influence of liquor, when he chanced to meet on his way, a Pitzegabudha. Without any reason, or provocation, he abused the holy man with the lowest and coarsest expressions, and went so far as to tell him that his whole life was but a series of hypocritical actions. Turning, then, towards his disciples, he added with a grave countenance, that what they had just now witnessed, was the just punishment inflicted on him, by the influence of the demerit created and generated by his former evil doing.

The eighth season was spent in the grove or forest of Tesakala, and when the rains were over, the most excellent Para travelled throughout the country, preaching and teaching the right way to many. Countless converts entered one of the four ways, and many obtained at once the deliverance.

In the town of Santoo-maragiri, he was preaching to the benefactors who had fed him and his disciples. Among the hearers, were two persons Nakoulapita and Nakoulamita, husband and wife, belonging to the Pounha race. During a great many successive former existences, they had had the good fortune to be father, mother, uncle, aunt, &c. to Budha. During the present existence, the feeling of affection towards him, with whom they had been so long and so intimately connected, was powerfully awakened, and glowed in their hearts. Under the influence of that natural, kindly and tender feeling, they came forward and prostrating before Gaudama, said to him: dear son, how is it that you have been away from us, for so long a while? We are so happy to see you after so long an absence. Budha remaining indifferent to such a scene and language, knew at once what were the real wants of that good couple, and in what manner he could acknowledge the great favors he had, during former existences, received at their hands. He preached to them the most excellent law. They were thoroughly converted. The next morning, they had the happiness to supply their great teacher and his company with the choicest food.

Meanwhile they addressed him the following request: during many existences, we both have always been happily united: not a word of complaint or quarrel has ever passed between us. We pray that in our coming existences, the same love and affection may ever unite us together. Their request was affectionately granted; and Budha, in the presence of a large assembly, pronounced them blessed and happy amongst all men and women.

The son of the Ruler of the country, where these things happened, was, to his great affliction, childless. He invited Budha to come and partake of his hospitality in his house. The offer was accepted. Great preparations were made for the reception of the illustrious visitor. The Prince had some of his own clothes laid on the way that Budha was to follow, in the hope that by treading over them, he might communicate a certain virtue, whereby he would have the object of his earnest desire realized. On his arrival near the entrance of the house, Budha stopped and refused to proceed farther. Meanwhile, he beckoned Ananda to remove the clothes. This was done accordingly, to the Prince's deep disappointment. After the meal, Gaudama explained to him that he and his wife, during a former existence, had lived on eggs and had killed many birds. Their present barrenness was the just punishment of their former trespassing. But their actual good dispositions having atoned for the past transgressions, they would be blessed with children. Both were overjoyed at this news. They believed in Budha obtained the state of Thautapan, and, thereby, entered into the current of perfection. Their faith in Budha's word, procured to them so happy a result.

During all the time that elapsed after the rain, Budha travelled through the country, engaged on his usual benevolent errand, and converting many, among men and Nats. In the country of Garurit, in a village of Pounhas, called Magoulia, the head man, one of the richest in the place, had a daughter, whose beauty equalled that of a

daughter of Nats. She had been in vain asked in marriage by Princes, Nobles and Pounhas. The proud damsel had rejected every offer. On the day that her father saw Gaudama, he was struck with his manly beauty and meek deportment. He said within himself: This man shall be a proper match for my daughter. On his return home, he communicated his views to his wife. On the following day, the daughter having put on her choicest dress, and richest apparels, they all three went, with a large retinue, to the Dzetawon monastery. Admitted in the presence of Budha, the father asked for his daughter the favor of being allowed to attend on him. Without returning a word of reply, or giving the least sign of acceptance or refusal, Budha rose up and withdrew at a small distance, leaving behind him, on the floor, the print of one of his feet. The Pounha's wife well skilled in the science of interpreting wonderful signs, saw at a glance, that the marks on the print, indicated a man no larger under the control of passions, but a sage, emancipated from the thralldom of concupiscence. She communicated her views to her husband, who had the impudence to go to Budha's presence and renew the same offer. Budha meekly replied: Pounha, I neither accept nor decline your offer; in your turn, listen to what I have to say. He, then, went on relating how he had left the world, resisted Manh's temptation, lived in solitude for six years and freed himself from the net of passions. He concluded by stating that having become a Budha, he had for ever conquered all passions. At the conclusion of the instruction, both father and mother became established in the state of Thautapan. The damsel was highly offended at the refusal she experienced, and retained a strong feeling of hatred towards him who had declined her proffered favors. Her father took her into the Kothambi country, where she was offered to the Ruler, who smitten with her charms, elevated her to the rank of first Queen.

In the country of Kothambi, there lived three rich men. Those three men fed during the rainy season, every

year, five hundred hermits who came from the Himalaia range, for the purpose of obtaining their maintenance. Those charitable laymen went over to Wethalie for the purpose of trade. There, they met Budha, and earnestly pressed him to come to their country and preach the law. The invitation was accepted. They returned home and built for the accomodation of the illustrious visitor, each of them, one monastery. When all was ready, Budha went to Kothambi, attended with five hundred disciples. He spent thither the ninth season. During his stay, he dwelt by turn, in each of the three monasteries, and was abundantly supported by the rich man in whose monastery he took his abode.

In the country of Kothambi, there were, as yet, few disciples or believers in Buddha; but the number of holders of false doctrines was exceedingly great. Secretly supported by the first Queen, and actuated by jealousy against the new comer, they reviled him and his disciples in every possible way, and did their utmost, to destroy in public opinion, his rising fame. Whenever they met Budha's disciples, they abused them with the coarsest language. Unable to bear any longer so many insults, Ananda, in the name of his Brethren, went to Buddha, and asked him to remove to some other place, where they would receive a becoming treatment. But, said Budha, if we be illtreated in the new place we go to, what is to be done? We shall proceed to some other place, replied Ananda. But, retorted Budha, if in that new place, we be likewise reviled, what then? We shall, replied Ananda, remove to some other place. Budha remained silent for awhile, and casting a gentle glance on Ananda, he said to him: a little patience will save us the trouble of so many travels, and certainly procure here unto us, what we may perhaps vainly look for, any where else. By patience and endurance, the wise man conquers all his enemies. Behold the war Elephant! he plunges into the thickest of the raging conflict, regardless of the darts and arrows flying in every direction, and carries all before

him. I too, the most excellent Budha, shall certainly stay here, diligently preach the most excellent law, and perseveringly labour for disentangling men from the net of passions. In no way, shall I care for the abuses, they may pour on me, and my disciples.

Not long after this, a trifling accident kindled the fire of dissention among the members of Assembly. The subject, was as usual, one of a trifling nature. It was concerning a point of discipline of scarcely any importance, infringed unintentionally by a Rahau. He was accused by one of his brethren of having committed a sin. But he replied that having done an act, in which his will had not participated, he did not consider himself guilty. Each disputant attracted to his party some religious who supported his view of the case. The Kothambli Rahans seem to have been the cause of the division which prevailed in the community and soon, like a devouring flame, extended to the female portion of the Assembly. In vain, Gaudama interfered, and exhorted the two parties to patience, union and charity. In his presence, the parties were silent. But in his absence, the quarrel grew worse. At last his entreaties were unheeded and discord continued to rend asunder the bond of unity. Disgusted with such a state of things, Budha preached to the most distinguished members of the Assembly, the blessings of peace and concord. Such men as Baddia, Kimila and Anouroudha treasured up in their heart, the instructions of their great master. But others continued the dispute. Meanwhile he resolved to separate himself for a time, from all company, and to go in a lonely spot, to enjoy the happiness of peace and meditation. He shaped his course towards the village of Palelayaka, where he received his food, and went into a grove of Sala trees, to fix his residence, at the foot of one of those trees. The villagers hearing of his intention, hastened to the spot, and built a hermit's hut for his use, and promised to supply him daily with his food.

It was in this place, that alone, delighting in the con-

templation of unclouded truth. Gaudama spent the tenth season. The Rich men of the Kothambi country, hearing that Budha had departed because of the dissension that took place among the Rahans, became indignant. They openly declared their fixed intent of refusing to give any thing for the maintenance of the Rahans, until they had agreed among themselves, and reconciled with their teacher. The timely threat had the desired effect. The disputants felt the unpleasant seriousness of their uneasy position. They could hold on no longer. The Rahans came to an agreement among themselves, and promised that after the season, they would go to Budha and solicit his pardon. In the forest of Palelaka, there lived a certain Elephant, much advanced in merits, which went to Budha, and during three months, ministered to all his wants, as a most affectionate and devoted disciple would do towards a beloved master.

The three months of lent being completed, the rich men Anatapein made earnest enquiries with Ananda, respecting the place Budha had withdrawn to, and charged him to invite the great preacher to come back to Thawattic, and live as usual in the Dzetawon monastery. Complying with the pious wishes of the rich man, Ananda took with himself 500 Rahans, and went to the solitude of Paleliaka. He was likewise followed by the 500 refractory Rahans of Kothambi, who had come to Wethalie. The Ruler of the country and Anatapein had refused at first to receive them. But the prohibition had been removed, on account of their repentance. He approached alone the place. Budha was living. After the usual pro-trations, Gaudama inquired whether he had come alone. He replied that there were with him many of his faithful disciples, and the Kothambi Rahans. The latter came with the express purpose of asking his pardon, and a firm resolution to yield, hereafter, a perfect obedience to all his commands. Budha desired them to appear in his presence. They came; were they well received, and their misbehavior was forgiven. Gaudama

explained to them the great advantage of shunning bad company, and of living in retirement. The hearers were fully converted and established in the state of Thautapan. Budha on his return to Wethalie, continued preaching in every direction, and led to the deliverance a great number of Men, Nats and Brahmas. The stay in the Dzeta-won monastery was not very long. Budha went into the Magatha country, to a Pounha village named Nala. Not far from that village, there is the Deckinagiri, or southern mountain, with a monastery. Into that place Budha spent the eleventh season.* His supporters were the Pounhas of the village. The chief occupation of those men, was the tillage of the fields. Gaudama took

* In few parts of the world, when a heretic respecting the mole that Buddha followed in disseminating his doctrines, without him in the light of a zealous and energetic preacher. We see him passing from one place, into another with the same purpose of instructing the ignorant and pointing out to them the way leading to the happiness. Behai and Oudj appear to me to be the seat of his labors, and the scene on which he acted in behalf of himself, but by extension of emulation, caste, or sex. Individuals in the remotest walks of life, men engaged in wicked practices, women of notorious character, add to a equal degree, the object of his fervent solicitude. They would be rejoiced to embrace his faith, and partake in his blessings that Buddha has made them. Furthermore, four eminent deities, a priest and four propagandists. Thus is a striking feature of his doctrine, which edification is seen not only from all his contemporary, but also from all the people, slaves, that have appeared throughout the Indian Peninsula. At these stages, and at opening the heads of schools, he made them the thought of propagating a code of morals, intended for the whole of humanity. Buddha has the honor of being the first who, with entire success, has dared upon this new man, a people entitled to the benefit of his doctrine. He has offered to them, of his own tongue, all sorts of fruits, and has made them what he thought to be a great boon. In consequence of this, they have been contented to pass on, upon our faith, and has not been able to find any way out, long forward to the notice of the world, and the great trust of the sage, whom, in our humble opinion, we should consider to be the author of the spread of Buddhism throughout the world. Now, in the time of Ashoka, the tenets of Buddhism were very popular, and were well known to all. As so long as the people of the world were in a state of ignorance, they were accepted of the masses of slaves, and were often professed to them. The doctrine of Buddha, which was the new religion in the various places they went to, and the people of the world, and the people known in those days, viz. a lively interest for the welfare of all. This zeal which appeared so conspicuously in Gautama, and during the first ages of Buddhism, has become all but totally extinct. There is no desire from the part of those who, in our days, follow that creed, to propagate its tenets among other nations or tribes.

a particular pleasure, during his daily walks, in conversing with them, when he met them engaged in their daily labors.

On a certain day, Budha went into the fields, where he met a Pounha, with whom he began to converse, with the intention of ultimately preaching to him the holy law. He spoke, at first, on the subject of his daily labor, his bullocks, plough, the seed, and the harvest, which supplied the Pounha and his family with their daily food, during the year. He added: I, too, am a laborer, provided with the seed, and all the implements necessary for carrying on tillage. The Pounha surprised at what he heard, asked Budha in what place he had left his bullocks, the seed, the plough, &c. The latter coolly replied: all these things are with me at present. Harken, O Pounha, to what I am about to state. The seed is that fervent desire, that benevolent disposition, which prompted me at the feet of the Budha Depinkara, to ask for the Budhaship: it is the science which I have gathered under the tree Bodi. The rain water, is that uninterrupted series of good works, performed by me, until I have become a Budha. They have been as the means of watering the good seed which was in me. The knowledge or science, and wisdom are as the yoke, as well as the plough's shaft. The heart or the knowing principle which is in me, represents the reins that serve to guide the bullocks. The teeth of the plough represent the diligence that must be used in attending to the eradicating of the principle of demerits and of bad works. The plough's handle, represents the guiding principle of the law, which enables me to remove all that is bad, and promote what is good. The food which you, O Pounha, derive from your exertions, represents the pure relish which is tasted by him who is bent on avoiding evil, and doing good. When you make use of the plough, you cut or uproot all bad weeds; so it is with him who is penetrated with the full meaning of the four great truths; he cuts and uproots from himself the wicked inclinations and low pro-

pendencies that are in him. When the labor of the field is over, you unyoke your bullocks and leave them to go whithersoever they please: so it is with the wise man. By application to invigorating the principle of good, that leads to perfection, he lets go the opposite principle which gives rise to all imperfections. The bullocks have to work hard, to complete the work of tillage. So the sage has to struggle hard, to till perfectly and cultivate thoroughly the soil of his own being, and reach the happy state of *Neibban*. The husbandman who labors so much for bringing his field in a position to receive the seed, and in every way to favor its growth, is imitated by the true sage who endeavors to free himself from the miseries attending existence, to advance in the way of merits, by the practice of good works, and who thirsts after the happy condition of the perfect. He who works in the field, is some times disappointed, and feels occasionally the pangs of hunger. He who works in the field of wisdom, is exempt from all miseries and afflictions. He eats the fruit of his labor. He is fully satiated when he beholds *Neibban*. It is in this manner, O Pounha, that I am a true husbandman, and am always provided with all the implements necessary for the tillage of man's soul. The Pounha delighted with such doctrine, became a convert, and professed his belief unto Buddha, the law and the assembly. Subsequently he applied for admittance into the assembly, and by energetic efforts in the arduous work of meditation, he became, at last, a Rahanda.

When the rains were over, Buddha travelled through the country, preaching the most excellent law, with the happiest results. He went to the town of Satiabia, in the Kosala country. There he received from a Pounha of Waritzaba, an invitation to go to that place. The invitation was graciously accepted. In that town, he spent the twelveth season. Great many Pounhas were enlightened and converted by professing their firm adherence to the three precious things. The vile Manh Nat did his utmost to thwart the beneficial results from Bud-

ha's preachings. A great dearth prevailing in the country, he did all that he could to starve the most excellent Budha and all his followers. But he was frustrated in his iniquitous design, by the charity of 500 horse-merchants who had come from Outharapata, and were, then, staying in Waritzaba.

Budha leaving this country, shaped his course through the great Mantala country; he travelled by the shortest route, a distance of 500 youdzanas. He started on the day after the full moon of Tabodway, and spent nearly five months in this voyage. He reached the banks of the Ganges at Gayagati, where he crossed the mighty stream and went to Benares. He had not been long in that city, when he recrossed the Ganges and went to Wethalic, dwelling in the Gootagarathala monastery. Thence he went into Thawattie, preaching through all the places he visited. When he was in the Dzeta-won monastery, he delivered the Maha Rahula instruction, for the benefit of his son Rahula, who then was 18 years old.

CHAPTER XI.

Voyage to Tsalia—Instructions to Megga—Rahula is made a professed Religious—Manahan's questions to Budha—Misbehaviour of Thoup-pabuda—Questions proposed by Nats, in the Dzeta-won monastery—Conversion of a Bilou—Episode of Thamma at Radzagio—Attention paid to a poor Pounha, and to a Weaver's daughter on account of their faith—In the 20th season, appointment of Ananda to the Stewardship—Conversion of a famous robber.

After a rather short stay in Thawattie, Budha went to the town of Tsalia. The inhabitants built for him a monastery, on a hill, not far from the town, and liberally supplied him, with all that he wanted. Pleased with the good reception the people gave him, Gaudama spent, on that spot, the thirteenth season. He went to receive his food in the village of Dzantoo. Thence travelling through the country, he reached the banks of the river

Kimikila, and enjoyed himself in a beautiful grove of Mango trees. The disciple Meggia being too much taken up with the beauty of the place, eagerly wished to remain hither for some time. As a punishment for such an inordinate attachment to a particular spot, he who had renounced the world and the gratification of passions, felt, on a sudden, a strange change to take place in him. A flood of concupiscence inundated his soul. Budha, who saw what was taking place in Meggia, gave him an instruction on the contempt of the things of this world, and entirely cured him from his great spiritual di-temper.

Thence he proceeded to Thawatie, into the Dzetawon monastery, where he spent the fourteenth season. The great disciple Phariputra, with five hundred Religious, was spending the season in a neighboring village. The people were so much pleased with him and his company, that they offered to each of them, a piece of yellow silk. Some Religious jealous of the great disciple, came to Budha, and accused him of covetousness. Budha fully justified his great companion, and commended the liberality of the donors, who had thus an opportunity of satisfying their liberality and gaining merits.

The Thamane Rahula was then 20 years old. Having reached the canonical age, he was elevated to the dignity of Patzin. The young Religious could scarcely defend himself from a certain feeling of vanity, on account of his father's dignity, and of his own personal mien and bearing which he was very fond of admiring. Budha was intimately acquainted with what was going on in Rahula's soul. He preached to him the contempt of self and of all varieties of form. The instruction was so impressive, that it led the young hearer to the state of Rahanda. On a certain night, that Rahula was sleeping near the door of Gaudama's private apartment, Manh Nat wishing to frighten the young Rahanda, created the likeness of an Elephant which keeping his trunk over his head, suddenly made a frightful noise. Budha who was inside, saw clearly that this was but a temptation of the vile

Manh. He said to him: O wretched one, are you not aware that fear is no longer to be found in him who has become a Rahanda. Manh discovered, vanished away, covered with shame and confusion, at the abortiveness of his malicious attempt.

In the same year, Budha went to Kapilewot, which is in the Thekka country, and took his residence in the Nigranda monastery, situated close to the banks of the river Rohani. At that place he spent the fifteenth season. On a certain day, his cousin Mahanar, the son of Thoubharden, came to the monastery and having paid his respect to his illustrious relative, took the liberty to propose to him the four following questions: 1—In what consists the fulfilment of the religious duties? 2—what is meant by the religious disposition? 3—what is the real renouncing? 4—and what is the true knowledge?

Budha replied in the following manner: the fulfilment of the religious duties consists in observing carefully, the five precepts obligatory to all men. The religious disposition, is but a lovely inclination and affection for all that refers to Budha and the law that he has published. He who possesses it, experiences a continual longing for the acquisition of merits. The renouncing is that disposition a man is habitually in, when he finds his pleasure, in parting with his riches for the purpose of relieving the needy, and bestowing alms on the members of the assembly. Finally, wisdom consists in making oneself perfectly acquainted with what can procure merits for the present and the future; under its influence, man acts up to that knowledge, and also attends with the utmost diligence, to what may put an end to the law of miseries.

Even among his nearest relatives, Budha was doomed to meet with the bitterest enemies. Thourpabuda who was at once his uncle and his father-in-law, bore unto him a deadly hatred, and secretly harbored in his heart, a sentiment of revenge for two principal reasons, because his daughter Yathaudara had been abandoned by Gaudama, when he left his palace and began the life of an as-

etic; and also for having admitted his own son Dewadāt, among the members of the Assembly. Having been informed that on the following day, Budha would direct his steps towards a certain quarter of the town, to beg his food, Thoupabudha partook largely of intoxicating liquor, to nerve himself to the execution of the design he had in his mind, and went out in the direction Gaudama was expected to come. As soon as he saw him drawing near, he planted himself in the middle of the road, barring the passage, and loading his great relative with abuses. Budha stopped awhile, without showing the least sign of emotion. Then turning to Ananda, he said: great is the crime of my uncle; seven days hence, he shall be swallowed up alive by the earth, at the foot of the great staircase of his palace. On this fearful prediction being reported to Thoupabudha, he laughed and stated that he would stay during eight days, in the upper story of his palace, and belie his nephew's prediction. Despite the precautions that he took, the fatal prediction was literally fulfilled. The unfortunate unrepenting Prince saw the earth bursting open under his feet, and he was precipitated to the very bottom of the Awidzi hell. Budha profited of the awful punishment that had befallen a Prince of his family, to exhort Mahamanu to take a firm asylum into the three precious things, to bear a sincere love, and an affectionate fondness to all that related to the law, and its practices.

Up to the present period of his life, Budha had reserved to himself the right of preaching the law to, and extolling the merits of, those who had brought him his food, after having partaken of their liberal donation. This instruction may be properly called the sermon of thanksgiving. It is called Anou-mau-dam. Now he allowed his disciples to do the like, and repay the generosity of their benefactors, by distributing unto them the knowledge of truth.

At that time, Budha preached the four laws of A-sa-wau, or the four bands that retain a being in the vor-

'ex of existences. From Kapilawot, Budha returned to Thawattie in the Dzetawon monastery. At that time, a Nat had proposed four questions to his companions, which they had not been able to answer. They were subsequently communicated to all the denizens of the six seats of Nats, but no one had been able to solve the difficulty. Not knowing what to do, they agreed to refer the particulars to the most excellent Buddha, then in the Dzetawon monastery. A deputation was forthwith sent to him with the view of proposing to him the puzzle, and entreating him to condescend to give the much desired solution. The members of the deputation having duly paid their respects, said to him: O most excellent Para: which is the best thing to be bestowed in alms? Which is the most savory and relishing of all things? Which is the most pleasurable? Which is the best and the fittest thing to put an end to passions? To these four questions, Budha answered by one word: the law. Addressing himself both to the Nats, and to his assembled disciples he added: the giving of alms, though good in itself, cannot introduce a being in the path that leads to the deliverance. The law alone can afford such a benefit. The preaching of the law, and the exertions in communicating its knowledge to others, is, therefore, the most excellent alms. All that in this world confers pleasure to the senses. It is but a means to plunge man in the vortex of existences and thereby in all miseries. On the contrary the hearing of the law rejoices the heart, to such an extent, as, often, to open a spring of joyful tears: it destroys concupiscence, and leads gradually out of the whirlpool of existences. It establishes man into the state of Arahats, which is the end of all passions. The law, therefore, is the most savoury, the most pleasing thing, leading beings to the cessation of all miseries. You, my beloved disciples, exert yourselves in making known by your preaching, the said law to all beings. This is the most excellent alms that you can bestow on the beings that inhabit the three different states of Men, Nats and Brahmas.

Budha soon left Thawanne and went to Alawee. A Biloo was in the habit of eating every day some children of that place. Owing to the voracious and horrible appetite of the monster, all the children had been eaten up, there remained but that of the King, who was, on the following day, to be given over to him. Budha reviewed as usual, on a certain morning, the condition of all beings. He saw the sad position of the King of Alawee and of his son. He resolved to profer assistance to both, and also to convert the Biloo. He arrived in the country of Alawee, where he was received with every mark of respect. He, forthwith, went into the forest, where lived the monster. At first, he met with a most determined and violent opposition. But opposing to his enraged animosity meekness, patience and kindness, Budha gradually softened that terrible nature. Concealing affectually the change which was taking place in him, almost against his perverse inclination, the Biloo said to Budha: I have put certain questions to many famous ascetics, but they have not been able to answer them. On seeing their utter incapacity, I have seized them, torn their bones into pieces, and flung their quivering limbs, into the Ganges. Such shall be your fate, O Gaudama, if your science fails you on this occasion. By what means can a man escape out of the stream, or current of passions? How can he cross over the sea of existences? How can he free himself from the evil influence? How shall he be able to purify himself from the smallest stain of concupiscence? Budha replied: listen, O Biloo, to my words: my answer shall fully satisfy you. By faith in, and affection for, the three precious things, man escapes from the current of passions. He who applies himself with a diligent earnestness, to the study of the law of merits, passes over the sea of existences. He who strives to practice the works that procure merits, frees himself from evil influence, and from the attending miseries. Finally the knowledge of the four meggas or ways to perfection, procures perfect exemption from the least remnant of concupiscence. The Biloo, delighted with

what he had heard, believed in Budha, and soon was firmly established in the state of Thautapan. On that spot, where so glorious and unexpected a conversion had taken place, a monastery was erected. Budha spent herein the sixteenth season. As usual, myriads of Nats and men who had heard his preachings, obtained the deliverance.

From Alawee, Budha went to Radzegio and spent the seventeenth season in the Weloowon monastery. During that season, a famous courtesan, named Thirima, sister of the celebrated physician Dzewaka, renowned all over the country for her wit and the incomparable charms of her person, wished to show her liberality to the disciples of Budha. Every day a certain number of them went to her dwelling, to receive with their food, abundant alms. One of the pious mendicants, in an unguarded moment, moved by an unholy curiosity, looked at her, and was instantly smitten by her charms. The moral wound was widened and deepened by a fortuitous occurrence. On a certain day, Thirima fell sick. But she did not relax in her daily work of charity. Though weak and in her *neglige*, she insisted on the mendicants being introduced in her room, that she might pay her respects to them. The unfortunate lover was among the company. Her incomparable charms were heightened by her plain dress and drooping attitude. The poor lover went back with his brethren to the monastery. The arrow had penetrated to the core of the heart. He refused to take any food, and, during some days, completely estranged himself from the society of his Brethren. Whilst the intestine war raged in his bosom, Thirima died. Budha desirous to cure the moral distemper of the poor Religious, invited King Pimpasara to be present, when he would go with his disciples, to see the remains of Thirima. On the fourth day after Thirima's death, he went to her house with his disciples. There was laid before them her body, with a livid appearance, all swollen. Countless worms already issuing out through the apertures, rendered loathsome its

sight, whilst a horrible stench almost forbade a standing close to it. Budha coolly asked the King: what is that object which is stretched before us? Thirima's body, replied the King. When she was alive, retorted Budha, people paid a thousand pieces of silver to enjoy her for a day. Would any one take her now for half that sum? No, replied the King; in all my kingdom there is not one man who would offer the smallest sum to have her remains; nay, nobody would be found who would be willing to carry her to any distance, unless compelled to do so. Budha, addressing the Assembly, said: behold all that remains of Thirima, who was so famous for her personal attractions. What has become of that form which deceived and enslaved so many. All is subjected to mutability: there is nothing real in this world. On hearing the instruction, 82,000 persons, obtained the knowledge of the four truths. The Rahan who, because of his passion, would not eat his food, was entirely cured of his moral distemper, and firmly established in the state of Thautapan. All this happened whilst Budha spent his seventeenth season, in the bamboo grove monastery.

When the season was over, he went, as usual, to preach in every direction, and returned to Thawattie, in the Dzetawon monastery. His stay in that place was not long. He undertook another voyage to Mawee. He was received with the greatest demonstration of joy by the people, who gladly ministered to all his wants. On a certain day, that he was to receive large offerings from the people, and preach to them on that occasion, it happened that a poor Pounha, who was very desirous to hear his instructions, was informed, at an early hour of that very day, that one of his cows had gone astray from the herd and could not be found. Hereupon he felt greatly aggrieved. He was afraid to let go the golden opportunity to hear the instruction. However, he trusted that by making the utmost diligence, he would be back in time. He ran in all haste, until he found the strayed animal, and brought it back. It was nearly midday, when he returned to the

town. Though pained with the pangs of hunger, and overwhelmed with fatigue, he went straight forward to the place where the congregation was assembled. The offerings had been brought a long while ago, the people motionless, stood respectfully, with their joined hands, in the presence of Budha, who, contrary to the general expectation, remained perfectly silent. With his supernatural vision, he saw the perfect dispositions of the poor Poudha. He would have liked to share in the blessing of his instruction. As soon as Poudha had taken his place among the hearers, Budha casting a benevolent glance over him, he bade him to come near his person. Meantime, he ordered some of his disciples, to bring the poor man some food, because he was very hungry; and he would not condescend to begin the instruction, till the man had been relieved from the pangs of hunger, by a good meal. When his preaching was over, several Rahunas took leave of their goodly master, to a common man, who, led by his own innermost thoughts, spoke to them in way of an instructive rebuke: Beloved sons, you are much surprised at my behavior towards that poor Poudha. But I have perceived, at once, the super-excellent dispositions of that man, his craving for the holy law and his lively and strong faith in me, which prompted him to lay no stress on hunger, nor on fatigue, and to make no account of his personal discomforts, for satisfying his earnest longings for the law. On that occasion an immense number of learners were converted.

Budha went to a monastery built on a hill, near the town of Tsalia, where he spent the eighteenth season. In that town, there was a weaver who had one daughter, who followed the same profession as her father. The damsel was very anxious to hear Budha's preachings, but on the day that Budha was to come in the town, to deliver instructions to the people, it happened she had to finish the weaving of a piece of cloth that was urgently required by the owner. She then said to herself: I will exert myself with so much diligence, that I will be en-

abled both to finish my work, and listen to my teacher's preaching. She set instantly at work, wound up the thread on the quill, and took it with her, to carry it to the shed where was her father's loom. On her way to the shed; she had to pass by the place, where a motionless congregation stood before Buddha, eagerly waiting for the words that were to fall from his mouth. She pined aside her quill behind it with the thread, and squatted timidly behind the last person of the congregation. Buddha had seen at a glance the perfect distrust of the young girl. It was chiefly for her benefit that he had undertaken a long journey and come over to that place. As soon as he saw her, he turned his eyes towards her. The injunction was joyfully complied with. With an encouraging tone of voice, Buddha asked her whence she came, and whither she was going. The damsel modestly answered that she knew whence she came, and also whither she was going; at the same time she added, that she was ignorant of the place she came from, and of the place she was going to. Glancing the apparently contradictory answer many of the hearers could scarcely refrain from giving vent to ill-humoured feelings. But Buddha who had fathomed the goblin's wisdom, ceased them to be silent. Then turning towards his young interlocutor, he desired her to explain the meaning of her answer. She said: I know that I come from my father's house, and that I go to our loom's shed; but, what existence I have come from, to this present place, this I ignore entirely. I am, likewise, ignorant about the existence that shall follow this one. About these two points, I am completely ignorant; my mind can discover neither one nor the other. Buddha extolled the wisdom of the damsel, and forthwith began his instruction. At the conclusion, she was firmly grounded in the state of Thautapan. She withdrew immediately, took up her quill, and went to the shed. It happened that her father was asleep having his hand on the loom's handle. She approached the loom, and began to arrange the thread. Her father awaking

suddenly, pushed inadvertently the part of the loom his hand was laid upon, and struck his daughter in the chest. She fell down and instantly expired. Overwhelmed with grief, the unfortunate father poured a flood of tears over the lifeless corpse of his daughter. Unable to console himself, he rose up and went to Budha, in the hope of receiving some comfort at his feet. Budha affectionately received him, and, by his good instructions, relieved him from the load that pressed on his heart: and gradually enlightening his mind by the preaching of the four great truths, he gently infused in his heart and his soul, that sweet joy which wisdom alone can impart. The Weaver resolved to abandon the world, asked for admittance into the Assembly, and, not long after, he became a Rahanda. This conversion was followed by that of great many others.

Budha returned to Radzagio, and spent the nineteenth season in the Weloowon monastery. The season being over, Budha went into the districts of Magatha, preaching in all places. Previous to that time, there lived at Radzagio, a rich man who had an only daughter, who was brought up with the greatest care, and the utmost fondness. She lived in the upper apartments of a splendid dwelling. On a certain day, at an early hour, in the morning, she was looking on the people that flocked from the country into the town. She saw, among many, a young hunter, driving a cart loaded with venison. She much admired his fine energetic appearance. She was instantly enamored of him, and made all the necessary arrangements to elope with him. She succeeded, married the hunter, and had by him a large family. Passing, on one day, through a forest, the most excellent Budha chanced to meet with a deer which was caught in the net of a hunter. Moved with feelings of commiseration, he helped the poor beast to get out of the meshes. After this benevolent action, he went to rest under a tree. The hunter soon made his appearance, and to his great dismay, at once discovered that some one had deprived him

of his prey. Whilst he was looking about, he saw Buddha with his yellow dress, calmly resting under the shade of a large tree. This is, said the hunter to himself, the man who has done the mischief: I will make him pay dear for his undue interference. Hereupon he hastily took up a arrow and placed it on the bow, with the intention of shooting dead the evil doer. But, despite his exertions, heightened by the thirst for revenge, he could not succeed: both his hands were seized with a sudden quivering: and his feet appeared as nailed to the ground. He stood motionless in that attitude. Absorbed in meditation, Buddha was not aware what was going on, so close to him.

The sons of the hunter, as well as their wives, grew very much troubled at seeing that their father was not returning at the usual hour, from visiting his nets. They feared that some untoward accident had been met by him. They armed themselves and went in search of him. They soon came to the spot where they saw the sad position of their father. At the same moment, perceiving a yellow dressed individual, they hastily concluded that by the power of some charms, he had brought their father into this miserable condition. They made up their mind to kill him. But whilst they were preparing to put their cruel design into execution, their hands, suddenly benumbed, could not grasp the weapons, and they all stood motionless and speechless. Awaking, at last, from contemplation, Buddha saw the hunter and all his family standing before him. Taking compassion on them, he restored them to their ordinary condition, and preached to them. They all fell at his knees, craved his pardon, believed in him and became fervent Upasakas.

Budha returned to Thawattie to spend the 20th season in the Dzeta-won monastery. It was at that period that there happened a remarkable change in the management of the domestic affairs of Gaudama. Up to the present time, no one among the Religious had been specially appointed to attend on Buddha and minister to his wants.

But some of them, as circumstances occurred, undertook the agreeable and honorable duty of serving him. However, human nature will occasionally let appear, even among the best of men, some marks of its innate imperfections. On two occasions, the Rahans who followed Budha, and carried his mendicant's pot and a portion of his dress, wished to go in one direction, whilst Budha desired them to follow another. They had the impudence to part company with him. Both paid dearly for their disobedience. They fell into the hands of robbers who took away all that they had, and beat them severely on the head. This two fold act of insubordination, painfully affected Budha. He summoned all the Religious into his presence, and declared that being old, he wished to appoint one of them, to the permanent office of personal attendant on himself. Their patri and Mankadan immediately tendered their services with a pious and loving earnestness. But Budha declined to accept their offer, as well as that of the 80 principal disciples. The reason was that their services were required for preaching to the people, and laboring with him, for the dissemination of the true science, among men. Some of the disciples urged Ananda to volunteer his services; but, out of modesty, he remained silent. Then, he added that, should Budha be willing to accept his humble services, he knew his heart's dispositions and his willingness to attend on him on all occasions: he had but to signify his good pleasure.

As to him, he would be too happy to accept the office. Budha expressed his readiness to confer on him the honorable employment. He was formally appointed and nominated Phra's attendant, and during the 25 remaining seasons, he acted as the beloved and devoted attendant on Budha's person. Through him alone, visitors were ushered into Budha's presence, and orders were communicated to the members of the Assembly. Gaudama was then 55 years old.

On a certain day, he went to the village of Dzanteo, for the purpose of collecting alms. Manh Nat, his inve-

terate foe, entered into the heart of all the villagers to prevent them from giving alms to the mendicant. He succeeded so well in his wicked design, that no one noticed Gauḍama's passage through the street, nor gave him alms. When he drew near to the gate, Manh stood by the side of the street and asked him with a sarcastic tone, how he felt under the pangs of hunger? Budha replied to him that he could, by entering into the state of perfect trance, remain, like the great Brahma, without using material food, feeding only as it were, on the inward happiness, created by the immediate sight of unclouded truth. Five hundred young virgins, who happened to return from the country into the place, prostrated before Budha, listened to his instructions, and reached the state of Thautapan.

On leaving the place, Budha happened to travel through a forest, which had become an object of terror to all the people of Kothāṇa, as being the favorite haunt of Ougālimala a famous robber and murderer. The Ruler of the country, Pasenadi had heard, from the windows of his palace, the cries of his alarmed subjects. Despite the many remonstrances that were made, concerning the dangers of such an attempt, Budha went straight forward to the den of the formidable man, who enraged of such a presumptuous boldness, was preparing to make him pay dear for his intrusion. But he had to deal with an opponent that could not easily be frightened. To his threats and attempts, to inflict harm, Gaudama opposed the meekest composure, the mildest expressions, and an unalterable patience. Softened by the kindness of his opponent, Ougālimala altered the tone of his voice and showed signs of respect to Budha. The latter quickly perceiving the change that had taken place in the robber's soul, preached to him the law and made of him a sincere convert. Coming out from the forest which had been the seat of so many crimes, he followed Budha, with the behavior of an humble disciple. The people of Kosala could scarcely give credit to the change that had

taken place in Ougafimala. In a short time, he became a R-hruda and died not long after he had become perfect. The members of the assembly were, on a certain day, talking among themselves about the place he had probably migrated to. Budhia, who had overheard their conversation on this subject, said to them: "Be ye no fools, the Rahan Ougafimala, who has died here, while after his conversion, has reached the land of bliss. His conversion has been at once prompt and perfect. He was very wicked previous to his conversion, and has never got out with wicked and perverse ways, as was the custom of whom he had made into all sorts of disorder. But he has no sooner had the good Dharma, as directed by my instructions, and converse with you, than he has at once believed in my doctrine, adhered to me with all his might, and entered into the way leading to perfection. He has strenuously labored to destroy within the soul of demerits, and has thus rapidly reached the summit of perfection."

CHAPTER XII

Budhia is ordered to Thawar. — Queen's ambition to marry him. — Story of Thawar's death. — How he was killed. — Story of the death of the Queen. — How she was killed. — Budhia's death. — How he was killed. — How he was killed.

Whilst the most excellent Budhia was in the Dzeta-won monastery, the heretics of Thawar made another attempt to lower, nay, to destroy his reputation. They prevailed upon Thawaria, a woman entirely devoted to their interests, to spread the rumour that she had spent a night in the apartments of Budhia. When the calumny had been noised abroad, they suborned a gang of drunkards to whom they promised a large sum of money, if they would do away with the instrument of the

slander. They accordingly selected a favorable opportunity, killed Thondarn and threw her body into a cluster of bushes, close to the monastery. When the crime had been perpetrated, the heretics raised a cry all over the country, inquiring about Thondarn. She could no where be found. Search was made in every direction, until at last, on the secret directions of their emissaries, the body was found on the spot where it had been apparently concealed. The prince, true to Buddha, laid the crime at her door. The King of the country urged on by them, ordered a strict inquiry to be made. The infamous trick was at last discovered in the following manner. The perpetrators of the deed happened to go into a stinking place. Hated by the lion, they had taken, they began to accuse each other of having killed Thondarn. Their conversation was overheard by one of the King's servants, who had them arrested and led to the palace. The King asked them, wicked men, is it true that you have killed the woman Thondarn? They answered: it is true, we have killed her. Who advised you to commit the murder? The Dainty teachers, who have paid us one thousand pieces of silver. Indignant at such a horrible deed, the King ordered the murderers and their advisers to be put to death. Their punishment consisted in their being buried in the earth up to their waist. They were subsequently covered with a heap of straw, which being set fire to, they were burnt to death. Buddha told his disciples that what had happened on this no less holy occasion, was but a just retribution for his having, in a former existence, been drunk, and, in that state, abused and slandered a holy personage.

In one of his preaching excursions, Grandama converted a distinguished Poun'm who asked him: illustrious Buddha, what has the great Brahama done, to merit the extraordinary glory that encompasses his person, and the unsurpassed felicity that he enjoys? To whom he answered: the great Brahama, during several existences, has bestowed abundant alms on the needy, delivered many people

from great perils, and delighted in giving instruction to the ignorant. Such meritorious deeds have procured for him the transcendent rank that he occupies, and secured to him, for an immense period of time, the matchless happiness that he possesses.

Two rich men, one of Thawattie, and the other a denizen of the Ougga city, had, in their youth, when engaged in their studies, promised each other, that he who should have a daughter would give her in marriage to the son of the other. When they had grown up, the rich man of Thawattie became a disciple of Budha, but his friend followed the teachings of the heretics. In due time, Anatapein, for such was the name of the former, had a beautiful daughter. His friend Ougga had also a fine grown up son. It came to pass that Ougga, on a certain day, arrived from his place with five hundred carts of goods, to Thawattie for the purpose of trading. He lodged, as a matter of course, in his friend's house. During the conversation, Ougga reminded his host of their former promise, and declared that he would be too happy to have it fulfilled without delay. Anatapein having consulted his wife and daughter, and secured their consent, agreed to the proposal, that was made to him. The pious rich man, however, was somewhat concerned respecting the dangers of his daughter's position, in the midst of upholders of false doctrines. He gave her a retinue of female attendants, who could, by their advice and conversation, maintain intact, in her, the faith in Budha. When the bride arrived, after a long journey to Ougga's city, she was desired by her father-in-law, to go in company of his wife, to pay her respects to his teachers, who were sitting quite naked, with disheveled hairs, in the midst of a most disgusting uncleanness, under a shed prepared for them. Unused to such an unsightly and revolting display, the modest girl recoiled back with a becoming horror, refusing even to cast a look at them. Enraged at the contempt shown to his teachers, the unnatural father-in-law threatened to send her away from

his house, as being an unsuitable match for his son. Firm in her faith, she withstood all the efforts that were made, to induce her to alter her resolution, and pay attention to such individuals. She went back into her apartments. Having somewhat recovered her spirits, and regained her usual calm and serene composure, the pious young lady began to praise, in the presence of her mother-in-law and other ladies of the town, and extol the glory, modesty, meekness and all the other qualifications which adorned her great teacher and his disciples. The hearers were delighted at all that they heard, and expressed an eager desire to see them and hear their instructions.

On that very day, the compassionate Budha, as usual, was at an early hour, reviewing the beings dwelling on the island of Dzampoudipa, endeavoring to discover those that were well disposed to hear the truth. His searching glance soon discovered what was going on in the house of the richman Ougga, and the good dispositions of many of its inmates. Thither, said he, I shall hasten to preach the law, for many shall be converted. Hereupon, he summoned 500 disciples to attend him. They all took their pat-tas and other articles. With his company, he flew into the air and soon alighted in the court yard of the rich man's house. All were rejoiced to see Budha and his disciples. They lent a most attentive ear to his instructions. The rich man, his household, and a great number of the people of the town were converted. Anouroudha was left at Ougga, to complete, perfect and extend the good work so happily begun. Budha, in all haste, returned to Thawattie.

At that time a great noise was made throughout the country, on account of a certain Pounha, whose navel emitted a sort of light in the shape of a moon. He belonged to the party of unbelievers. He was led by them in every village and town, as a living proof of the power they possessed. At last, his friends introduced him into the Dzetawon monastery. He was no sooner introduced

season when he was 16 years old, and ending with the 44th season having reached the postulated age of 79 years. So obviously he was kept in a place out of the important seasons, but he was even placed during so long a portion of Budaa's life, that the winter, after having vainly endeavored several times to send him to the village, had recourse to the same expedient as that one. Her missionaries have arrived to see that there is a complete agreement as to even the names of the places where Budaa spent the twenty-three remaining seasons. Out of regard for the rich man Andronik, who for so many years had been one of his most trusted advisers, Budaa spent the greatest portion of the remaining seasons in the Dzeta-won monastery. During the few others, he seems to have stayed at or near Relzang, chiefly in the Welowon monastery. The amount of seasons spent by our Paria, from the time he obtained the Barshing, to his death, is forty-five.

I find related as a fact worthy of notice, the donation by a rich Widow of Weibho, name Wisaka, of the celebrated Pouppayon monastery. It was situated not far from the Djetawon in an easterly direction from a famous place. It is mentioned that when Peta, called from the Djetawon monastery, by the eastern gate, the people of the country knew that he was going to death for a while into the Pouppayon monastery; when on the other hand he was ordered to leave it, by the northern gate, all the people understood that he was ready to begin a journey through the country for the purpose of preaching the

... that occur Feb. 21 during the last day of a winter cold.

epoch of this donation is not certain. It appears from some particulars indirectly alluded to, that it must have taken place when Budha was 60 years old.

In following our manuscript, we find inserted in this place, the detailed accounts respecting Dewadat, related by Budha himself in the Dzetawon monastery, in the presence of a large party of his disciples. The fact of Budha mentioning the name of Adzatathat, as King of Radzagio, leaves no doubt respecting the time when the awful punishment is supposed to have been meted out to Dewadat, on account of the many heinous sins laid to his charge. Adzatathat, having murdered his father Pimpathara, by starving him to death, in a prison, became King of Radzagio and succeeded him, when Budha was nearly 72 years old. He was already King, as the sequel will show, when Dewadat was, as yet, his spiritual adviser. It is probable that the following narrative was made not more than two years after the above date.

When the most excellent Budha was in the Dzetawon monastery, alluding to the sad fate that had fallen Dewadat, he related the causes that had brought on this dreadful occurrence.

At a certain time when Budha was spending a season in the Kosamby country, the people came in great numbers, every day, to the monastery, to bring abundant alms, and pay their respects to him and the Assembly. On certain occasions, they made inquiries about the most distinguished members of the Assembly; such as Thariputra, Maukalan; Anouroudda, Ananda, Bagoo, Kimila and others, giving utterance to the feelings of admiration and love, they entertained towards them. But they never took the least notice of Dewadat. The latter keenly resented the studied slight; the more so, because he thought that in his capacity of member of the assembly, and, of his royal descent, he was entitled to as much consideration as many others, who, on this twofold respect, were greatly his inferiors. He resolved to leave the company of Budha and

go to some other place. He went to Radzagio, and ingratiated himself in the favors of the young Prince Adzatathat son of King Pimpathara. The young Prince taken up with the grave manners of the new comer, acknowledged him as his teacher, and built for him a monastery on the Yauthitha hill, close to the city.

Some years afterwards, Budha came to Radzagio to spend a season in the Welowon monastery. Dewadat went to his monastery. Having paid his respects, in the usual manner, and occupied a becoming place, he, three times requested the permission of having an Assembly or Thinga of his own, quite distinct from the other, which was under the immediate management of Budha. On this point, he three times received a direct refusal to his demand. From that day, the jealousy he entertained towards Budha, waxed to a base envy, which soon generated in his soul, a deadly hatred against him. He made up his mind to break with Budha, all ties of spiritual relationship, and to become the chief of a new religious body. To succeed in his impious design, he required the support of the secular arm. The King of Magatha, was in favor of Budha, but his son had warmly espoused the cause of Dewadat. In such a position, the evil disposed Dewadat advised Prince Adzatathat to compass the destruction of his father, in order to become King. The ambitious son followed the detestable advice, and put an end to his father's life, by starving him to death, in a prison, in spite of his own mother's exertions to save her royal husband's life.

It was in the 37th season of Budha's public mission, that Adzatathat ascended the throne of Magatha. Under the new King's auspices, Dewadat carried every thing before him, with a high hand. Assured of the new King's support, he hired 30 Bowmen and promised them an ample reward, if they killed Budha. The ruffians gladly agreed to the proposal. But when they were on the point of committing the crime, they felt themselves overawed by the presence of Budha. Instead of executing the order they

had received, they fell at his feet, craved his pardon, listened to his preaching and were converted—one after the other. Disappointed on this point, Dewadat designed another plan to rid himself of the great Preacher. He watched the moment when Budha was walking on the foot of a hill, named Weitsa gaut. From the summit he rolled a large stone that was to crush his enemy. Fortunately, on its way down the hill, it hit with a small obstacle, on which it split into several parts. One splinter alone hurt the toe of one of Budha's feet, and severely bruised it. On hearing of such a trifling and cowardly attempt, the disciples hastened to the spot and conveyed their beloved master to his monastery. They offered to keep guard round his person, to prevent the reoccurrence of other attempts on his life. But Budha said to them that no mortal had the power to hurt him, so far as to cause his death. He thanked them for this new token of their affectionate regard towards him, and bade them to return to their respective places. The celebrated physician Dzewaka, having been sent for, applied a bandage, which being removed on the following morning, it was found, to the surprise and joy of all present, that the injured toe was perfectly cured. On another occasion, Dewadat made a last attempt on Budha's life, in the suburbs of Radzagio, by the means of an Elephant infuriated and maddened by the use of strong liquor forced into his throat. The animal was let loose in one of the streets which Gaudama was perambulating for gathering alms, in his mendicant's pot. But far from doing any injury to Budha, the Elephant having come into his presence, stood for a while, and then knelt before him, in token of respect. In this manner, Dewadat signally failed in this last wicked attempt.

Dewadat differed from his cousin on some points of discipline; and this difference occasioned the schism that he meditated to establish.* He had proposed to Budha to

* Dewadat, in consequence upon the adoption of a golden rule of a more rigid character, intended to attract to certain sects, the converts of the most

tre of unity, who was then in the Dzeta-won monastery in Wethalie. Rising from his sleep, Dewadat fell in a paroxysm of rage, at the trick played on him. He instantly resolved to start for the Dzeta-won monastery, to have his revenge on Budha, for the injury done unto him. He was carried in a litter. Messengers after messengers informed Budha of the approach of his antagonist. But he calmly said to his disciples: beloved sons, do not trouble yourselves. Dewadat shall not see my face, nor enter the precincts of this place. Information was, in haste, conveyed, that Dewadat had actually reached the tank, close to the monastery, and was resting a while under the shade of a tree. Gaudama calmly gave the same assurance to his trembling disciples. But the moment of a terrible punishment was at hand. Dewadat quitting his couch, stood up for a while, to refresh his wearied limbs. But he was seen by his astonished and bewildered companions gradually sinking into the earth, first up to his knees, then up to his navel, and to his shoulders. At that moment, he humbled himself, confessed his fault, acknowledged and proclaimed the glory of Budha. He then disappeared, wrapt into a flame, and fell to the bottom of the hell Awidzi. His punishment consists in having his feet sunk ankle deep, in a burning ground: his head is covered with a red hot pan that caps his head down to the lobe of the ears: two huge red hot iron bars transfix him horizontally from right to left: two, from back to front, and one impales him from top to bottom. He shall have to suffer in that frightful position, during a revolution of nature. But, for his tardy and sincere repentance, he shall be delivered, and, by his exertions in practising virtue, he shall become a Pitze-gabudha, under the name of Atisara.

Adzatathat ruled over the two countries of Enga and Magatha. His mother was Waydahi, the sister of King Pathenadi, who ruled over the two countries of Kaci and Kosala. Adzatathat, of a bellicose temper, quarrelled with his uncle on account of some districts in Kaci, which he

seized by force of arms. Unable to resist the army of his nephew, Pathenadi offered to the invader the hand of his daughter Watzera-komma. The offer was accepted, and a reconciliation followed. Three years afterwards, Pathenadi lost his throne which was seized by Meittadoubba, a son he had had by a concubine. Pathenadi went to Radzagio to ask assistance against the usurper, from his son-in-law. But he died on his way to that place.

It was under the rule of Meittadoubba, in the 44th season, that occurred the total destruction of the Thagiwi Princes of Kosala and Kapilawot, by the ambitious Adzatathat

Budha spent the 44th season in the Dzetawon monastery. When the season was over, he went to dwell in the Weitzagout monastery, near Radzagio. Whilst he was in that place, there was spread a rumour that Adzatathat entertained hostile feelings towards Wethalie. Budha, then, foretold that as long as the Princes of Wethalie would be united and avoid internal strife and contention, they would be more than a match for their enemy: but should quarrel take place among them, they and their country would fall an easy prey to the invader. These words which fell from Budha's mouth, were not forgotten by a Pounha, who was one of Adzatathat's ministers. He planned with his royal mother's consent and secret encouragement, the destruction of the rulers of Wethalie, and the conquest of that country, by contriving to sow the seed of dissension among the Letziwi Princes. His plan met with a complete success some years later, about three years after Gaudama's Neibban, as we shall have the opportunity of relating.

CHAPTER XIII.

Budha being 79 years of age, delivers instructions to the Rulers—Preachings in the village of Patala—Mendicants crossing of the Ganges—Conversion of a courtier—Sickness of Budha—His instructions to Ananda—Last moments and death of Theraputra—His eulogium by Budha—Death of Mahadeva—Eulogium of Budha on that event.

During all the time, Buddha was travelling about the country, preaching the law to those that were worthy to obtain the deliverance. He had reached his 79th year.^{81, 82} At that time there were eighteen monasteries in the neighborhood of Rajagria, headed by a great

[illegible]

what you do, or say, or pride yourselves in the number of your attendants. Shun bad company: apply yourselves diligently to acquire knowledge and wisdom: meditate on the great truths, mutability, pain and unreality. As long as you observe those important points and adhere to them, you shall prosper and be ever respected by all. Moreover, you will be thereby enabled to avoid all that which is base, and unbecoming in your sacred calling.

When the instruction was over, Budha called Ananda and bade him to inform the Rahans, to hold themselves ready for going to Ampaladaka.

Whilst staying in a dzeat or bungalow, Thariputra approached Budha, and having paid him his respects, said to him: O most illustrious Budha, there is no one that surpasses, or even that is equal to you, in the knowledge of the law. There has never been, nor will ever be, a being that can be compared to you. This is what elicits my admiration towards, and love for, your person. Budha replied: You are not mistaken, Thariputra,—blessed are they, who like you, know the value and the science of a Budha. Desiring to try the wisdom of his great disciple, he added: beloved son, how do you know that no one can be compared to me, and that my knowledge of the law is unrivalled? Thariputra answered: I have not the knowledge of the present, nor of the past and future, but I understand the law: through you, O most glorious Budha, I have come to that understanding; you have said that you have infinite wisdom, hence I conclude that you know the present, the past and the future—you are to be ever praised; you are most excellent, ever glorious, and free from all passions, and, therefore, to you, I attribute all the qualities inherent in him, who is invested with the Budhaship. From Ampaladaka, Budha went to the large village of Nalanda, where he was well received by the inhabitants. He preached to them and made a short stay with them.

Phra summoned again Ananda to his presence and directed him to tell the Rahans to be ready for a voyage, as he desired to go to the village of Patalie. When he

arrived at that place, the people prepared for him the *dzeat*,⁸⁵ or hall which had been erected by the order of

85—A *dzeat* is a building erected by the poor of the place for the purpose of affording shelter and a place of rest to devotees, travellers and strangers. These buildings are to be found at the entrance of towns, in villages, and often in the neighbourhood of pagodas. Those of Burmah are erected in the plainest manner. A vertical beam of wood runs to the full length of the building, i.e. spacious hall running parallel to one end, and occupies the remaining place. There is no partition between the hall and the verandah. It happens sometimes that a space at one end of the hall is covered, screened by mats or dry leaves, offers an asylum to him who is afraid like to mix with the *vulgâre*. The carelessness of government and the total want of the comfort of the people, is amply supplied by the zeal of pious laymen, who readily undertake the erection of these *dzeats*, if made a donation in the hope of securing to themselves the attainment of merit as to the *gods*, perhaps in this, but certainly in some future existence.

In Burmah proper, some *dzeats*, of a finer and more beautiful buildings. The edge of the roof and the front part are covered with a profusion of sculptures and carvings that rival those that adorn the finest monasteries. This fact, among many, indicates the truly beneficent and philanthropic influence exercised by some of the tenets of Buddhism over the followers of that creed. Pious and virtuous men have the right share in the erection of these monuments of benevolence, but it is not the less certain that those, who build them, yield first and principally to a strong and noble religious feeling.

On this occasion Buddha made use of the word. We saw a line of distinction, well drawn between the Assembly of the disciples of Buddha, and those we may merely style hearers. The latter are addressed by the name of *darakas*, meaning laymen, that hear the preaching. A *daraka* is not as yet a perfect convert, and therefore, not a member of the Assembly, or the perfect. The *daraka* differs from the *Upasaka*. The latter is, properly, a mere hearer of the law; he is a faithful hearer, and he earnestly practices the precepts; he is among laymen, a pious Buddhist, but he is not a saint; he begins to hear and believe the doctrines preached to him. He has already some faith in Buddha; he is under instruction, but he cannot be called a perfect disciple. The rewards of faith are both of a natural and supernatural order. Riches, happiness, and long life, reputation, are promised to the faithful observer of the law. He is to be free from debts, since faith makes him adhere firmly to all the precepts of Buddha, and after his death, he shall migrate to some of the seats of Nitya. The most severe of the law is to be attended with poverty, shame, and reproach, doubts in amuse the mind, and at last punishment in hell. That place of suffering is minutely described in Buddhistic works. Such a punishment appears, in the opinion of the writer, of no importance, to those who desire to understand not the superficial portion of Buddhism, but its fundamental and constitutive parts. Hell is a place of punishment and torment, to the Nitya, and the degrees of reward and happiness. There is no contrivance of suffering, the unfortunate inhabitant of these dark regions, is doomed to remain there, until the sum of his offences has been fully atoned for, by sufferings. When the evil influence, created by sin is exhausted, punishment ceases too, and the wretched sufferer is allowed to migrate, to the seat of merit, in order to acquire merits and prepare himself for happier future existences.

King Adzatathat, for receiving the Lotziwy Princes of Wethalie, who had come to a conference for settling some affairs with him. Every thing being ready, they invited Phra, who by his silence testified the acceptance of their invitation. Water to drink, to rinse the mouth, to wash his hands and feet, was ready. Budha sat leaning against the central post of the hall, facing the East. His disciples remained behind in a humble posture, whereas the people sat opposite to him, having their faces turned towards the West. Phra began to explain to the numerous hearers, the demerits and punishments attending the trespassing of the precepts of the law, and the advantages reserved to those who religiously observe them. Darakas, said he, whoever trespasses the moral precepts, or is remiss in observing them, will see his happiness and fortune gradually decreasing, and his good character falling away. He will ever live in a sad state of doubt and uncertainty, and at last, when death shall have put an end to his present existence, he will fall into hell. But the lot of the faithful observer of the great precepts, shall be widely different. He will obtain riches and pleasures, and gain an honorable reputation. He will be welcome in the assemblies of Princes, Pounhas and Rahans; doubt shall never enter his mind, and his death will open before him the way to the pleasant seats of Nats. The people were so much taken up with the preaching, that they remained in the *dzeat* until a very late hour. At last they paid their homage to Budha, rose up, turned on the right and departed.

It is in the following year, that the same King built the city of Patalibot or Pataliputra, on that same spot. In anticipation of that event, Budha foretold that the village would become a great city, which would obtain a

In regarding the account of the conversion of the countrymen of Apapaka, her liberality and gifts to Budha and his disciples, gold the preference is given to her over the other good people, who, in many respects, seemed in every respect, better entitled to attention, ours is almost reminded of the character of a woman that was a similar, mentioned in the Gospel.

renowned celebrity among all other cities. Thither countless merchants would resort from all parts of Dzampoodipa. At the same time he predicted the great calamities that would befall it. Internal discords, fire and inundation of the Ganges would gradually work out its total destruction.

On the morning, Budha went to the southern bank of the Ganges, and preached the law to some Pounhas, who, in return, made him offerings, and paid him much respect. He stood on that place as if waiting for some boat to cross the mighty stream. Some of the people were looking out for boats, others were busily engaged in preparing rafts. Whilst they were making all the necessary arrangements, Budha stretched both arms and found himself, with all his Rahans, on the opposite bank. Turning his face in the direction of those who were in search for boats and rafts, he said: he who has crossed the sea of passions, is an Ariah. The practice of the great duties are the boats and rafts whereupon he contrives to cross the sea of passions. He who desires to pass a river, wants the aid of rafts and boats which are made up of different pieces of wood joined together; but he who has become an Ariah, by the knowledge of the great roads that lead to perfection, weakens all passions and extricates himself from the whirlpool of concupiscence: he can also, without the help of boats or rafts, cross rivers.

Phra informed Ananda that he intended to go to the village of Kantikama. Having reached that place, he explained to the Rahans the glorious and sublime prerogatives of Ariahs. Thence he passed over to the village of Nadika. It was in that place, that Ananda asked him what had become of a certain Rahan named Thamula, and of a certain Rahaness named Anunda, who had both just died. The Rahan, answered Budha, has conquered all his passions and obtained the state of Neibban. As to the Rahaness, she has gone to one of the seats of Brahm-

mas: thence she will migrate to Nibban, without reappearing in the world of passions.

Budha went to the country of Wethalie, with his disciples and dwelt in a beautiful grove of Mango trees. There, he earnestly recommended to his disciples to have their minds always attentive and ready to engage in serious reflexions and meditations. In Wethalie, lived a famous courtezan named Apapalika. She had her dwelling in a beautiful place, near to an extensive and delightful grove, planted with Mango trees. She went along with others to hear the preaching of Gaudama, which had the good effect to dispose her to make a great offering to the distinguished preacher and his followers. Budha was submissively requested to come, on the following day, with all the Rahans, to receive his food. The invitation was graciously accepted. The courtezan hastened to prepare the meal for Budha and his followers. On the same day, he preached the law to a number of young Princes who had offered to supply him with his meal, on the following day. He refused to accept the invitation, because he had already promised to Apapalika, to go to her place for the same purpose. The Princes had come in their finest and richest dress; in their deportment, they vied in beauty with the Nats. But foreseeing the ruin and misery that was soon to come upon them all, Budha exhorted his disciples to entertain a thorough contempt for things that so dazzling to the eyes, but essentially perishable and onerous in their nature. The Princes were greatly disappointed at the preference given to the courtezan. On the following day, Gaudama went to the Mango trees grove, attended by all his Rahans. After the meal, Apapalika presented the grove to Gaudama, who readily accepted the pious gift.

Having remained awhile on this spot, Budha went to the village of Weluwa, where he spent the 45th and the last season. There he assembled the Rahans and said to them: I intend to spend the season on this place, but you have my permission to go and remain in the neighboring

districts. The season that induced him to part, for a while, with his disciples, was the smallness of the place and the difficulty of procuring rice: whilst in the contiguous districts, there were many monasteries and an abundance of all the necessaries of life. He would not, however, allow them to withdraw to so great a distance, for two reasons: the first, because he knew that in ten months hence, he would attain the state of Nirvan, and the second, because he desired to see them assembled in his place, several times, every month, that he might have opportunity to preach the law, and deliver to them his final instructions.

Whilst he was living in that place, Budha was visited with a most painful distemper, which threw him into a state of prolonged agony. But owing to the absence of his disciples, and knowing besides that this was not the spot he was to select for his last moments, he overcame, with his incomparable power, the evil influence of the illness, and entering soon into a state of absolute trance, he remained therein for a while. Awaking from that situation, he appeared anew with his strength and usual vigor. When he came out from the monastery to take his wonted walk, Ananda went to his presence, and expressed to him the profound grief felt by all those who had heard of his illness. When I saw you ill, O illustrious Budha, said the faithful Ananda, I was so deeply affected that I could scarcely hold up my head or draw my breath. I always cherished the hope that you would not go to Nirban, ere you had preached, once more, the law to us all. Ananda replied Budha, why are the Rahans so much concerned about my person? What I have preached has no reference to what is within me or without me. Besides me, there is no one else to preach the law. Were they not looking upon me as such, it would be perfectly useless to attempt to preach to them. I am now very old, my years number eighty. I am like an old cart, the irons, wheels and wood of which are kept together by constant repairing: my earthly frame is kept

entire and whole by the force and power of trance. O Ananda, I feel truly happy whenever I consider the state of Arahat, which is the deliverance from all the miseries of this world, whilst, at the same time, it sets a being free and disentangled from all visible and material objects. As to my disciples, as long as my religion shall last, they ought to rely on themselves, and take refuge in the law, for there is no other refuge. They will truly rely on themselves, when by a careful attention, a profound reflection and true wisdom, they will be bent upon the destruction of concupiscence and anger, and engaged on meditating upon the constituent elements of this body. Such were the instructions he gave to Ananda.

Having spent the season in the village of Welouwa, the most excellent Budha desired to return by the same way he had previously followed, to the country of Thawattie. Having arrived there, he took up his residence in the monastery of Dzetauon.* The great disciple Tha-

86.—The duties pertaining to the position of this ascetic, and that peculiarly than language can express, the profound veneration he entertained for Budha. He was with Mahadeva the most distinguished and able of the assembly; he occupied the first rank among the ascetics, in point of intellectual and spiritual attainments, and his conduct, in every particular, stood second to none but to Budha. Notwithstanding his exalted position, he did not hesitate to render to his superior, the lowest services. The high opinion he had of Budha's supereminent excellences, prompted him to overlook his own merit, and to labour, without reserve, for that matchless pattern of wisdom and knowledge. Hence he received satisfaction beyond compare, in serving as an humble servant, him whose incomparable perfections cast in the shade his attainment and his precious acquisitions. The unaffected humility of the disciple, has the greatest extent to the sterling worth of his inward dispositions, and conveys the highest index of the respect and veneration entertained for the master's person.

In the houses where Buddhist monks are brought to reside, he that the superior and elders of the monastery should be attended in their private services, by the youngest members, according to ancient customs. The breach of the disciplinary regulations, attending on the one hand, to confer dignity on the assembly, and on the other, to oppose ostentatious habits to covetousness and to all inordinate worldly attachments, wisely had, as a warning order to all the members of the society, never to touch, or make use of, any article of food, dress, &c., unless it had previously been presented to them, by some attendant, layman or clerical. Hence when water is needed for washing the head, hands, and feet, or for rinsing the mouth, when meals are served up, when offerings are made, a young postulunt, bearing a vessel of water, on the left, a silver or copper bowl, in his right hand, and a small

riputra having just returned from begging his rice, hastened to render to Budha, the usual services. He swept

to be offered, respectfully, approaches the other, kneels to him, squatting on his heels, lays before him the object to be presented, bows down with the joined hands raised to the forehead, raises then the article with his two hands, presents it at the upper part of the body, bent in token of respect. Before accepting the offer, says the receiver, "Is it lawful?" The answer, if it is lawful, having been given, the article is laid on the receiver's hand, or the hand of the offerer, or the hands are interlaced, and then the receiver of the offer. Any infraction of this ceremonial, is considered as a sin. In the presence of the people, the motives for failing to comply with some of the annoying etiquette, then countenance, on such occasions, is a sad and a grave appearance, that has done much towards the growth, wherever he had the opportunity of witnessing this ceremony, which is called *Avat*. There is no doubt but this custom is a very ancient one. We find it blended to a certain extent with the customs of the Chinese, according Eastern Asia. It is more widely known in the Western countries, as observed by the inmates of the Buddhist monasteries. It goes in a measure well with with the spirit that has originated monastic rules and regulations, and disciplinary regulations. He who in this manner, what looks at first like a skeleton of the rule, without any reference to the object and that by the legislator, would show himself in the light of every supernatural observance. This, unfortunately, is too often the case, when we are laughed at, and, at best, the demerit of which consists, merely in not being similar to a certain other, as the commonest *seuso* tells us, that we ought to judge the merit or demerit with the institutions they have sprung from, and the end aimed at, and the law which is established them.

The narrative of Hienpo's departure for his birth place and his last moments suggests to the mind several particulars. He is certain of the last day of his existence; he knows as well as he can of the nature of that day; his mother is well prepared to follow; and probably the power of the most perfect law, by the omnipotent powers of his nature, he relates to Budha, that a father and mother of mortal men are not so possessed with the strong desire of seeing him and hearing his instructions. Yet, how can these particulars be accounted for, according to Budha's notions? The spring all evils or demerits flow from is ignorance. A being is ignorant in proportion to his being sunk deeper in the bosom of ignorance. On the contrary, a being perfects himself in proportion to the efforts he makes for dispelling the thick cloud of ignorance that omnipotence has raised. The more a man grows in the knowledge of truth, the farther he removes the horizon of darkness. He who has made the greatest attainments, having efforts in fervently prosecuting the work of searching for truth, is tracing the law that teaches the way of reaching it, and therefore he has gained a portion of truth, commensurate to his efforts and success. A Buddha, who has reached the last boundaries of knowledge, has therefore transcended over ignorance and indefinitely enlarged the sphere of truth. He enjoys in fact, a cloudless sight of all that exists. His science is unlimited, extending over all the countless series of worlds, which in the opinion of the Budhists, are supposed to form a system of nature. To suppose that such much advanced in perfection, had not, as yet, reached its aim. His knowledge, however, was wonderfully great and extensive—it enabled him to obtain a clear insight into the darkness of the past, and a distinct foresight of the future.

the place, spread the mat and washed his feet. These duties being performed, he sat in a cross-legged position, entered into a state of trance for a while, whence having awakened, he thought within himself as follows: has it been the custom, in former ages, that the Buddhas should first arrive to the state of Niribban, or their great disciples precede them in that way? Having ascertained that the latter alternative always happened, Thariputra examined his own existence, and found that the period of his life was not to extend beyond seven days. He next considered what place was the fittest for him to depart from, and go to Neibban. The remembrance of his mother occurred to his mind, and he said to himself: my mother has given birth to seven Rahans, and she has not as yet taken refuge in the three precious things, Buddha, the Law, and the Assembly of the perfect. Is she capable of understanding and knowing the four ways to perfection? Yes, she is indeed. But who is destined to preach to her? I am the person who ought to perform such a good office to her. I will go, teach her, and by my instructions, make her renounce her false belief and embrace the true one: the very room I was born in, shall be the spot wherefrom I shall depart for the rest of Neibban. On this day, I will ask Buddha's leave to go to my birth-place. Having come to this resolution, he called the faithful Tsanda, and said to him: go and summon my five hundred Rahans to attend to my place. Tsanda departed forthwith and said to the Ruler: the great Thariputra desires to go to the village of Nalanda; he ready to accompany him: arrange every thing in your own place, take up your patta and tsiwaran. The five hundred Rahans immediately complied with the request, and were ready to follow their master. Thariputra having disposed every thing in his own cell, rose up and casting an attentive and serious look upon the place he was wont to sit on, during the day, he said: this is the last time I will ever see this place; never will I any more enter into this cell. Thereupon he left the spot, followed by the five

hundred Rahans, went to the presence of Gaudama, and humbly requested permission to go and quietly enter into the state of Neibban, and thereby be delivered from the whirlpool of endless existences. Gaudama asked him, in what place he intended to obtain Neibban? Thariputra replied: in the country of Magatha, in the village of Nalanda,* in the very room where I was born. You alone,

* The village of Nalanda, the site of which is at present occupied by that of Baragan was the birth place of the great disciple Thariputra. His illustrious countryman in religion, Markandeya, was born in the village of Kutila about 1½ miles south-west of that place. Nalanra, says Fa-Hian, the Chinese traveler, lies one yoddzana north of Baragan, that is to say, 7 English miles according to Cunningham's measurement, and is seven yoddzanas or 4½ miles distant from the tree Bodhi. It was the great seat of Buddhist literature, renowned all over India. Now the whole site is covered with ancient tanks and mounds of ruins of an immense extent, offering fine specimens of sculpture. The great monastery, and five smaller ones, were all within one enclosure. A low city wall, running north and south, 1,600 feet by 100, indicates the place and extent of those religious buildings. Outside of the enclosure, there were several temples. General Cunningham fixes the era of the construction of those edifices between A. D. 425 and 625. Among the several proofs adduced in support of his opinion, there is one that appears conclusive. Fa-Hian, who visited all the places famous in the history of Buddhism, and describes them with a minute attention, simply alludes to Nalanra as the birth place of Thariputra, without saying a word about monasteries or temples; whilst Hwe-Thsang, who visited the same spot, in the beginning of the seventh century, describes the splendid temples and monasteries which he saw, and from his statement, we infer that the principal edifices were not inferior to those of Buddha Gaya, in size and height. Some of them reached a height of 170, and 200 feet. The greatest was 300 feet high. The number and extent of the tanks is truly surprising. Two of them, in the north-east, had nearly a mile in length, while another in the south had half a mile.

The inference to be drawn from the above is that during the 5th and the 6th century of our era, Buddhism was in a flourishing condition in the country of Magatha or South Behar, since the numerous and lofty structures in the shape of monasteries and temples, have been raised within that period, both at Nalanda and Buddha Gaya. It appears that during the three first centuries of the Christian era its fortune alternated, and met with varied results, agreeably to the favorable or unfavorable dispositions of the Rulers of the country, towards the followers of the philosopher of Kapilawot. Thus our session of successes and reverses reveals the important fact, that Buddhism had not struck deep root in the heart of the inhabitants of central India, since its fate depended from the will and opinions of the monarch, and was almost at the mercy of his caprices. Moreover in the country north of the Ganges, such as Wethalia, Thawattie, Kapilawot, places which had been favored with Buddha's incessant preachings, religion was on its decline at the time of Fa-Hian's visit, that is to say, in the beginning of the 5th century, monasteries were deserted and emptied, deeds were crumbling down and fast decaying. In some instances, heretics—that is to say, Poudhas or non-

O Thariputra, said Budha, know the time of your entering the state of Neibban. As it is difficult, if not impossible, ever to find among all my disciples one like unto you, I desire you to preach once more to the assembly of Rahans. Thariputra knowing that Budha wished him, at the same time, to show a display of his power, prostrated before him, then rose up in the air, to the height of one palm tree, and came down to worship Budha. He rose successively seven times in the air, each time higher by the length of a palm tree, than the preceding one. On the last time, he stood in the air for a while and announced the law to the multitude of Rahans and people; then coming down he submissively requested Budha to withdraw into the interior of the monastery. Budha complying with his wishes, entered into a hall studded with diamonds. Thariputra having bowed towards the four points of the compass, said: O most glorious Budha, a hundred thousands of worlds ago, I was prostrated at the feet of Budha Ananadathi, and earnestly prayed that I might enjoy the happiness of seeing all successive Budhas that would appear during the period of my countless existences. My prayer has been heard, and now I contemplate you, O most glorious Budha, and it is for the last time, that I will ever enjoy your presence. Now, O Budha, worthy to be adored by all rational beings, I will soon be free from the thralldom of existences, and this existence shall be the last; this my prostration before you shall be the last: the end of my life is near at hand: seven days hence, like a man who rids himself of a heavy load, I will be freed from the heavy burthen of my body. He raised his joined hands to his forehead, and, from the extremities of the ten fingers, rays of glory shot forth. In this position, he bowed to Budha and withdrawing

piled the dwelling to the ground, as he passed the great river of time. This unexpected sight so much grieved the heart of the good monks, that they must be regretted that we have not the written journals or scriptures of the great travelers in the 5th or 6th century, to reveal to us the nature of the religion which they found the neglected temples of Kalanla and the great cities they visited there.

slowly, keeping his face towards Budha, he continued bowing down as long as he could see him, because it was for the last time. When Budha was out of sight, he took his departure. At the same time, the earth trembled with a tremendous shake. Budha said to the Rahans that surrounded Thariputra: beloved children, your elder brother is departing: accompany him for a while. The people too, hearing that Thariputra was going away, came forward and gathered in large crowds, said to each other: the great Thariputra, having obtained leave from Budha, is going to prepare himself for the state of Neibban: let us follow him that we may at least enjoy his presence. Whereupon taking flowers and perfumes in their hands, they ran in the direction he had taken, with dishevelled hairs, crying aloud, with tears and lamentations, where is Thariputra? Having come up to him, they said: illustrious Rahva, you have left Budha; whom do you now intend to join? Thariputra, full of the most affectionate feelings towards the people, mildly desired them not to accompany him further, and he added a few last words, enjoining upon them ever to remember Budha and the Rahans. During seven days that his journey lasted, Thariputra never ceased to praise and exalt the affection and kindness the people bore unto him.

It was a little before dark, when the great Rahan arrived at the entrance of the Nalanda village. He went to rest at the foot of a Banyan tree, close to that spot. At that time, there came a young man, his nephew, named Ooparewata, who perceiving Thariputra, bowed down before him and stood in that place. The great Rahan said to him: is your grandmother at home? Having been answered in the affirmative, he continued, addressing him: go now to her, and tell her to prepare for me, the room wherein I was born, and a place for these five hundred Rahans that accompany me. I will stay for a while in the village, and will go to her house some what later. The lad went in all haste to his grandmother's house and said to her: my uncle is come, and is staying

at the entrance of the village. Is he alone, inquired the grandmother, or has he with him a numerous retinue? For what purpose is he coming here? The young man related to her all the particulars of his interview with his uncle. Noopathari, the mother of Thariputra, thought within herself: perhaps my son who has been a Rahau from this youth, desires, in his old age, to leave his profession. She, however, gave orders to have the desired room cleaned, and a place prepared for all his attendants.

In the evening, the great disciple went to his mother's house with all his followers. He ascended to the room prepared for him, and rested therein. He bade all the Rahans to withdraw and leave him alone. They had scarcely departed, when a most violent disease seized Thariputra, which caused an abundant vomiting of blood, so great indeed, that the vessel wherein it flowed could not hold it. His mother, at the sight of such an awful distemper, did not dare to approach, but with a broken heart, retired into her own room, leaning against the door. At that time, four great Nats, a Thagias their chief, and four Brahmas came to see him and to minister unto him, during his painful illness; but he bade them to retire. His mother seeing the coming in, and going out, of so many distinguished visitors, and the respect they paid to her son, drew near to the door of his room and calling the faithful Tsanda, inquired from him wherefore so many distinguished individuals had come. Tsanda explained to her that, the great Nats, the chief of Thagias, had come to visit and assist her son and enjoy the presence of the great Rahau. Meanwhile he informed the patient that his mother wished to see him. Thariputra replied that the moment was not a proper one, and he asked from his mother the motive of her untimely visit. Beloved son, said she, I am come here to contemplate your ever dear countenance. But who are they, those that have just come to see you? Thariputra explained to her how he had been visited by Nats, Thagias and Brah-

mas. His mother inquiring from him if he were greater than any one of these, he unhesitatingly replied that he was more excellent than any of them. His mother thought within herself: if my son be so exalted, how much more must Budha be. Her heart was then overflowed with the purest joy.

Thariputra rightly understood that the moment had come to preach the law to his mother. He said to her: Woman, at the time my great teacher was born, when he obtained the supreme intelligence, and preached the most excellent law, a great earthquake was felt throughout ten thousand worlds. No one has ever equalled him in the practice of virtue, in understanding, wisdom and in the knowledge of, and the affection for, the transcendent excellencies of the state of Arhat. He then went on explaining to her the law and many particulars relating to the person of Budha. Beloved son, said his mother, delighted with all that she heard, why have you been so late in acquainting me with such a perfect law? At the conclusion of the instruction, she attained the state of Thautapan. Thariputra replied: Now, woman, I have repaid you for all the labors you have bestowed on me in bearing, nursing and educating me: depart from me and leave me alone.⁸⁷

87.—The conduct of Thariputra in this second interview, on appearance of rudeness towards his mother, who had just learnt the feelings of human nature, and a close consideration of all the circumstances connected with this last episode of the legend, which he shows that he was far from being divested of moral perceptions. He leaves his mother unassisted, undertakes a long and fatiguing journey, to preach the spiritual law to his mother, and continuing upon his journey, he is so far from regretting that he has received an answer from his mother, he is so far from being distressed upon his mother, he initiates her into the knowledge of the law, and he is so far from entering into the world, as he is, in the legend, to say, to the state of Neilhan. It cannot be denied that this Thariputra, on this occasion, partook of an austere tone, sounding harsh to the ears of worldly men, but it must be borne in mind that Thariputra was an old ascetic, devoid of all affections of nature, looking upon truth alone in an abstractively pure form, without any regard to material objects. He loved the law of truth which he had learned from Budha, and afterwards preached to others with an unparalleled zeal and fervor. The spirit of Budha lived in him: he desired to see all beings availing themselves of the means of salvation, he had in his power to impart unto them, he loved them all with an equal affection, the state

Thariputra inquired from the devoted Tsanda whether the moment had come. Having been informed that it was near day-light, he requested to be set up. By his order, all the Rahans were called to his presence, and he said to them: during the last forty-four years, you have ever been with me: should I have offended any one of you, during all that time, I beg to be pardoned. The Rahans an-

of ignorance the words can only designate a conscious compromise, and he had but one desire, that if only he could find a way out of ignorance, by the pure light of truth.

When the music died, the men and women of the orchestra desired to be left alone with their own thoughts. It was so quiet that they could speak the humble sentiments of his mind. They could not but be struck by the nobility of this perfect, noble, generous, and honest man, for the sakes of whom they may have unwillingly given their names, and their persons have been joined together, regardless of all the good and bad consequences that might result. He could not well part with them, and he had not a heart that could so unmercifully, however involuntary, be might-minded to cast them off.

[illegible]

swered him: great teacher, we have lived with you during the last forty-four years, and have been your inseparable attendants, following you everywhere, as the shadow follows the body. We have never experienced the least dissatisfaction, from your part, but we have to request your forbearance and pardon for ourselves.

It was on the evening of the full moon Tatsaongmon, (November), that Thariputra went to his mother's place, and laid in the room wherein he had been born. During the night he was attacked with the most distressing distemper. In the morning at day-light, he was habited with his tsiwaran and made to lay on his right side. He entered into a sort of ecstasy, passed successively from the first state of Dzan to the second, third and fourth, and thence dived into the bottomless state of Neibban, which is the complete exemption from the influence of passions and matter.

Noopathari, bathed in her tears, gave full vent to her grief and desolation. Alas! exclaimed she, looking on the lifeless body, is this my beloved son! His mouth can no more utter a sound. Rising up, she flung herself at his feet, and with a voice ever interrupted by sobs and lamentations, she said: alas! beloved son, it is too late that I have known the treasure of perfections and excellencies that was in you. Had I been aware of it, I would have invited to my house more than ten thousand Rahans, fed them and made a present of three suits of dress to each of them. I would have built a hundred monasteries to receive them. The day having dawned, she sent for

SS.—In Burmah, when a person dies, and given up the ghost, the inmates of the house send for musicians, who soon make their appearance with their respective instruments. They forthwith set to work, and keep up an incessant noise during the 24 hours that elapse before the corpse is removed to the place where it is to be burnt. Relatives, friends and elders resort to the deceased's house, for the ostensible purpose of condoling with those who have lost their kinsman, but in reality for sharing in the mirth and amusements going on. In such occasions, Strange to say, the thought of death strikes no one's mind; the fate of the deceased is scarcely pitied, nay, unremembered. Were it not for the presence of the corpse, and the perhaps unintermitted sobs and lamentations of some old women at certain intervals,

the most skilful gold smiths, opened her chests and gave them a great quantity of gold. By her command, five

no one could imagine, and a *fortook*, find out the real motive that had induced such a crowd to assemble on that spot.

If the departed belonged to a respectable family, in tolerably good circumstances, the funeral ceremonies are done in the following manner. Presents intended as offerings to the Buddhist monks, having been made ready, they are invited for tea or supper, and their presence is expected in numbers proportionate to the amount of offerings. The procession starts from the deceased's house, and directs its course towards the place of burning or the cemetery. It is headed by the yellow-dressed monks, carrying their broad palud, the *phatras* on their shoulders, and attended by their disciples. Next follow the bearers of the offerings in two lines: They are partly men and partly women, but walking separately and apart from each other. The *phatras* appears next, laid on thick poles, and carried by six or eight men. The head of the coffin, and sometimes at the sides, are attended the musicians who perform all the way, without an instant's interruption. Behind them come the grave and the male relatives, friends, &c., and lastly the procession is closed by crowds of women attired in their finest dress. The coffin is beautifully decorated, and carried on the shoulders of six or eight stout young men, by means of *phatras* or poles. An unnatural movement is allowed, and a *ganyay* kept up all the way to the cemetery, and fantastic gestures and dances are performed by the bearers and their friends, to the imminent danger of upsetting the coffin. The burning place is generally without the precincts of the town and at the extremity of some large pagoda. The funeral pile is of a very simple structure, its shape is that of an oblong square of a moderate size. Two large pieces of wood are at first laid parallel, at a distance of eight feet; other logs of wood, disposed at about six or eight inches from each other, are laid across the two first mentioned, so that their extremities are supported on the second piece. A second set of logs is laid at right angles with the first, a third one placed across the second, and so on until the pile is three, four or five feet high. The coffin is deposited upon it. The pile is set below the pile, by means of inflammable materials, which soon communicate fire to the logs the pile is made of. The whole is soon in a blaze and rapidly consumed by the devouring flames. The bystanders talk, laugh, or busy themselves in stirring the fire. As to the Tillapoms, they sometimes take position under a neighbouring shed, repeat a few passages of Buddhist law, and when they are tired, they give orders to their disciples to take up the offerings and then go back to their peaceable abodes. Very often they do not take the trouble of muttering prayers, they depart forthwith followed by the offering intended for them.

The fire being extinguished, the ashes, charcoal, &c., are carefully searched, and the particles of bones discovered, are proudly collected by the nearest relatives, and then burned in a hole dug for that purpose, near some pagoda.

Persons in good circumstances, keep up during seven days, in their houses, a sort of solemnization of the funerals. Every day, in the evening, particularly, musicians are keeping up playing until a very late hour at night. The house is, during all the while, crowded with people, who come for the purpose of enjoyment. Some play at various games, others drink tea, all chew betel leaves tobacco in profusion. Sometimes copies relatives

hundred small tablets and, so many dzodis were prepared: the outward sides were all covered with gold leaves. The great Thug sent down on the spot, a number of Nats who made also the same number of religious ornaments. In the middle of the cave a big square tower was erected: from its center a tall spine rose to an immense height. This principal one was surrounded by a great number of smaller ones. Men and Nats mingled together, waving their hands and voices to do honor to the deceased. The whole assembly was filled with countless beings, vying with each other in their efforts to show the utmost respect, joy and exultation on this extraordinary occasion.

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ceeded in richness, variety and beauty, all that had ever been hitherto seen.

On the following day, Rewati came from her glorious seat, to the spot where crowds of people surrounded the body of the deceased. She approached, with the dignified countenance and majestic bearing, of a Queen of Nats. No one recognised her, though the eyes of all were riveted on her person, encompassed with the splendor of Nats. Whilst all the spectators, overawed by the presence of that celestial being, remained motionless with a silent admiration, Rewati said to them: how is it that none of you recognise me? I am Rewati, the nurse of the great Thariputra. To the offering of the three golden flowers made by me and placed at the feet of the mortal remains of the great Rahau, I am indebted for the glory and splendor of my present position. She explained, at great length, the advantages procured by doing meritorious actions. Having stood for a while above the cenotaph, whereupon they had deposited the body of the deceased, she came down, turned three times round it, bowing down each time, and then returned to the blissful seat of Tawadeintha.

During seven consecutive days, rejoicings, dancings and amusements of every description, were uninterruptedly kept up, in honor of the illustrious deceased. The funeral pile was made of scented wood; upon it they scattered profusely perfumes the most rare and fragrant. The pile was ninety-nine cubits high. The corpse having been placed upon it, fire was set to it by means of strings made of flowers and combustibles. During the whole night that the ceremony lasted, there was a constant preaching of the law. Anoorouda extinguished the fire with perfumed water. Tsanda carefully and piously collected the remaining relics, which were placed in a filter. Now, said he, I will go to Budha with these relics, and lay them in his presence. With his companion Anoorouda, he took, together with the relics, the patta and tsiwaran of the deceased and returned to Budha, to

relate to him all the particulars concerning the last moments of his great disciple.

Tsanda was the younger brother of the great Thariputra. It was to him that belonged the honor of being the person selected to convey, to Budha, the precious relics. When, however, he had come to the monastery, he was unwilling to go alone into Budha's presence. He went first to Ananda, his intimate friend, and said to him: My brother Thariputra has obtained the state of Neibban. Here are the patta, tsiwaran and relics: exhibiting before him, one after the other, those precious articles. Both went together to Budha's place, and laid at his feet the patta, tsiwaran and relics of the great disciple. Budha, placing the relics on the palm of his right hand, called all the Rahans and said to them: beloved Rahans, this is all that remains of one, who, a few days ago, was performing wonders in your presence, and has now reached the state of Neibban, something resembling a pure white shell. During an athingie and hundred thousands of worlds, he has perfected himself by the practice of virtue. Beloved children, he could preach the law like another Budha. He knew how to gain friends: crowds of people followed him to hear his instructions. Excepting me, no one in 10,000 worlds was equal to him. His wisdom was at once great and cheerful; his mind, quick and penetrating. He knew how to restrain his desires, and to be easily satisfied with little. He loved retirement. He severely rebuked evil doers. Beloved children, Thariputra renounced all pleasures and gratifications to become a Rahan; he always shunned strifes and contentions, as well as long and idle conversations. His patient zeal for the diffusion of my religion, equalled the thickness of the globe. He was like a bull, the horns of which have been broken. My beloved Rahans, look once more at the relics of my wise son, Thariputra. Budha, in this manner, eulogized the virtues of the illustrious deceased, in five hundred stanzas.⁸⁹

⁸⁹—The custom of making funeral orations for the purpose of eulogising

On hearing all that Pudia had said to honour the memory of Thirupuzi. A lady was filled with sentiments of the tenderest emotion. It could not stir her from shedding abundant tears. Lucia quickly remarked all

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The caption of the photograph is "The author with the author's mother, Mrs. Mary Ann (nee) Smith, and the author's father, Mr. John Smith, in the author's childhood home, 1000 10th Street, N.W., Washington, D.C., 1900." The photograph is a black and white portrait of three people. On the left is a young boy, the author, wearing a dark suit and tie. In the center is a woman, Mrs. Mary Ann (nee) Smith, wearing a light-colored dress and a dark jacket. On the right is a man, Mr. John Smith, wearing a dark suit and tie. They are all smiling and standing in front of a building.

that was taking place in his faithful and loving attendance, and still to him, on the most tender occasions, I have been able to come and to shelter your soul from the impressions caused by such and like emotions. Two things could then keep us separated from father, mother, brothers, &c. &c. I have heard all that we need to be kept from the substance of it, though a Buddhist, I have always been a Christian, I have known how to do as I would be done by, and I have not varied in the slightest when I did not wish to do so, and spent a season in the service of the Lord in the most favorable circumstances, distance kept me far from the influence of the stream. Would it not have been a great blessing, if I had come, on my part, to see the Lord, and to do it on my knees, and to see him when any, however good, was away from a trailing and leaning? Would it not have been a great blessing, if I had seen the Lord, and filled his soul with the love of God?

He is not a Communist, and he is not a Marxist in the sense in which the word is to be understood in its original sense. He is a man who is not a Communist, and he is not a Marxist in the sense in which the word is to be understood in its original sense. He is a man who is not a Communist, and he is not a Marxist in the sense in which the word is to be understood in its original sense.

On the 12th of June, 1890, he reached Radzagic, where, as was expected, the Government took him abode into the Western Commission. He had not started long in that government before he was told by a local official that he went to Nakhichevan, with the intention of spending the last remnants of his fortune in the purchase of land in Karipatra. The Karipatra Radzagic, who lived in a state of complete blindness, was extremely fond of the popularity of Bakhsh, and he had taken all the claims that were offered to him and had sold them. Nakhichevan, who was living on

the Higili mountain, in the cave of the dark rock, was supposed, on account of his great attainments and profound science, to be the cause of the great respect the people paid to his master. They resolved to kill him. For that purpose, they armed 500 robbers, and gave them 1000 pieces of silver for perpetrating the horrible crime. The assassins went twice to the cave; but their victim, twice escaped their fury. At last, owing to the influence of a former bad deed, Maukalan resigned himself into the hands of the ruffians, who, put him to death. They beat him so severely, that his lifeless remains were no more than a heap of mangled flesh, which they threw in the midst of bushes. The news of the appalling murder spread rapidly through the country. King Adzatathat had the murderers arrested. Having known from their own confession, that the naked Rahans were the instigators of the murder, he had them likewise arrested. In front of his palace, he ordered one thousand holes to be dug; in each hole, a criminal was sunk up to his navel. All the ground was then overspread with straw, which being set fire to, all the wretches soon perished.

On hearing such a news, the disciples were greatly grieved, and asked each other, what might have been the cause, which had brought the aged Maukalan to such a cruel end. Budha appearing suddenly among them said: beloved sons, what is the subject of your conversation? They replied that they were conversing on the tragical death of their great companion. I declare unto you, retorted Budha, that Maukalan has met a well merited death. In one of his former existences, my beloved son, at the instigation of his wife, he led his aged and blind parents into a forest, where leaving them alone, he went away for a while. On his return, affecting the manners and voice of a highway man, he killed his parents, and threw their bodies into a thicket. For this crime, he has suffered the torments of hell, during 1000 years, and has had to undergo the cruel death that has put an end to his last existence. Having thus spoken, he ordered that a dzedi

should be erected in the honor of Maukalan, near the gate of the Weloowon monastery.

CHAPTER XIV

*Voyage to Wethalie—Last temptation of Mara—Crosses of each year—
—New districts ascribed to Buddha—Last part of Buddha—His
wonderful discourses—His own residence and one of the Maha Prajnas
—Supper for seven of Buddha's own disciples—Arrival at the Koo-
thandee forest—Buddha leaves his couch—Wonders attending
that event—Jesus comes to Ananda—Education of Ananda by Bu-
dha—Conversion of the Jew—Last vision of Buddha to the Brahms
—His death.*

Having left Radzagio, Buddha intimated to Ananda that he wished to return to Wethalie. On his way to the right bank of the Ganges, he arrived to a place called Oukkatsela, where he preached on the death of his two greatest disciples. Thence he crossed the mighty stream and shaped his course towards Wethalie. On the day that he entered the city, he went in quest of his food. Having partaken of what he had received, he called Ananda, bade him to take his mat and cushion, and follow him to the Tsapala dzedi, where he intended to spend a part of the day. Complying with the command, Ananda followed Buddha and with him went to the beautiful site of Tsapala, to the place prepared for his master. Ananda approached Phra, and, respectfully prostrated, said to him: this is, indeed, a very agreeable place. Whereupon Buddha rejoicing, praised the different sites of that country which were in the neighborhood of the Wethalie city, as well as the dzedis that adorned them, and added: Ananda, every wise person ought to be earnest in perfecting himself in the four laws of Edeipat. Having advanced in the practice of these laws, he can, if he choose to do so, remain in a state of fixity, during a whole revolution of nature and even more. I, the Buddha, have become perfect in those laws, and I may re-

main as I am now, dashed an immense number of years. Three times the same words were repeated. But Ananda, entranced as yet in the meshes of the tempter Mauh Nio, remained prostrate before him. It never came to his mind to enter a life of exile, no longer on earth, for the benefit of mankind, which would derive the greatest advantage from his power.

At that time Ananda, disappointed with his first instruction by the influence of the evil demon, withdrew from the latter's presence, and went to dwell in a state of extreme solitude. He had scarcely left his residence, when the Nio Mauh, perceiving that Phra had remained alone for a while, approached near his person, and, like a player at a respectful distance, said to him: "Go, Phra, to the country of the Phra, who possess sciences, which will enable you to enter into the society of Nidham. You should no longer think, that as long as you are alone, should not be, once advanced in knowledge, that you are too good to have obtained a thorough command over your tongue, mouth and senses, that only with the best of your industry and diligence for being good and ascending the law, or that they would be required to the task of preaching the law, you would not be obliged to Nidham. Now the teachers, members of the law, may well be divided into three ranks, and first, those who are not concerned in any of the parts of the law, in consequence of not holding the presidency; they are permitted to go to the other members of the Nation in Buddha's house, to read your law, sermons, and countless discourses, among the other people, and then to discontinue the time, then they are obliged for you to enter into the state of Nidham. The third, being those who, united with his evil disposition, are placed in the way of Mauh, do not concern your observations. He alone, I will go to Nidham.

Whilst he was near the side of the pool, Buddha in a moment of perfect calmness of mind, entered into a sort of exalted, state of contemplation, in which, for the first time, he mastered completely the principles of life,

stand on end. Then he said to all present: I am delivered from the influence of the world of matter, of the world of passions and of every influence that causes the migration from one existence to another. I enjoy now a perfect calm of mind,—like the mighty warrior who, on the field of battle, has conquered all his enemies. I have triumphed over all passions. I have mastered existence itself, by destroying the principle that causes it. These words were uttered by Phra, lest perhaps some people might infer that he entered into the extraordinary state on which he mastered the elements of life, from fear caused by the language of the tempter, inviting him to go forthwith to Neibban.

Ananda having felt the earthquake, respectfully approached Budha and prostrated before him; withdrawing then to a becoming distance, he asked him the causes that produce the extraordinary and terrifying phenomenon of earthquakes. My son, answered Budha, eight causes make the earth tremble. 1st—the earth lays on a mass of water, which rests on the air, and the air on space; when the air is set in motion, it shakes the water, which in its turn shakes the earth. 2nd—any being gifted with extraordinary powers; 3rd—the conception of Phralaong for his last existence; 4th—his birth; 5th—his becoming a Budha; 6th—his preaching the law of the wheel; 7th—his mastering and renouncing existence; 8th—his obtaining the state of Neibban. These are the eight causes of earthquakes. Ananda, a little while after having become a Budha, I was in the solitude of Ourgowela, on the banks of the river Neritzara, under the shade of a Banyan tree, planted by some shepherds. The wicked Nat came into my presence and requested me to go forthwith to Neibban. I refused, then, to comply with his demand and said to him: wretched Manh, my disciples, members of the assembly, either males or females, the believers, either men or women, have not yet acquired sufficient knowledge, prudence and penetration. courage and reso-

lution. They have not been, as yet, properly instructed in the most essential and highest articles of the law; they are unable to teach others: my religion is not yet resting on a strong foundation. The time, therefore, is not yet come for me, to enter into the state of Neibban. Now near this very dzedi of Tsapala, he has come anew and told me the same thing. Do not trouble yourself, miserable wretch, have I said to him; three months hence, I will obtain the state of Neibban. On this occasion, I have adier into the state in which I have mastered the principles of life, by the means of the four laws of Edeibat."

90.—The various trials of the character of the evil one, or the tempter, related by Buddha, and the faithful and amiable Ananda, show the incessant struggle of the Master, rendering alternative, to a certain extent, the benefit of his disciples. He often by Buddha to procure deliverance to number of his disciples, who were laboring with adequate means for entering into, and securing, the right way that leads to it. He had been defeated in his endeavor to attain to the truth or liberate the world and obtaining the truth himself. He had been defeated in his wicked design to weaken the efforts of his disciples, and he was often summoned to his standard by his disciples, who were his opponents, but he had been defeated in all these. He had been defeated in the great endeavor to liberate the world, and he was often summoned to his standard by his disciples, who were his opponents, but he had been defeated in all these. He had been defeated in the great endeavor to liberate the world, and he was often summoned to his standard by his disciples, who were his opponents, but he had been defeated in all these.

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Ananda said to Phra Illustrious Budha, please to remain during a whole Kalpa in this world, for the benefit of men, Nats and Badhans. Ananda replied Phra, your present request is too late and cannot be granted. Three times the faithful disciple begged his great teacher, this favor, and three times he received the same reply. Do you believe, O Ananda, that I knew the two ways that lead to science and wisdom, and that I am perfect in the four laws of Edeipat? I do believe it, answered Ananda. Do you recollect, O Ananda, that a little while ago, I said to you three times, that he who was perfect in the laws of Edeipat, could remain, if he chose, during an entire Kalpa in this world? I added that I was thoroughly acquainted with these four laws, but you remained silent, and made no demand to make me remain longer in this world. The time for making the request is now irrevocably past. The term of my life is forever fixedly determined. Now Ananda let us go to Mahasen Kootigara in the forest of the Sal trees. Having reached the place and staid therein for a few days, he desired his faithful attendant to go to Wadola, and assemble all the Rahms in the country round him. When they had all assembled in the plain, Ananda informed Budha that his order had been fully executed. Phra went to the hall, and sat in the seat prepared for him. He, then, addressing to his disciples, my beloved children, the law which now our great wisdom has discovered. I have announced for your benefit and advantage. You have attentively and devoutly listened to it, firmly adhered to its tenor, and zealously propagated them.

characteristics have a direct bearing on the development of women and rising up to the level of the male. The female is not a creature looking upon the male as a superior being, but rather as a creature of her own kind, existing to the detriment of hers, and the male is not a creature of her kind, but the foremost beloved of Beulah. This is not to say, however, that both sexes are strictly accepted and embraced and are not holding over the members of nations, the condition of the woman is her own responsibility and placed on a footing far superior to that of the man in this country, as the other religious systems is not for providing one, but rather has to be found in considerably different conditions and values of the people.

Now my religion shall last for a long period, and prove the source of great blessings to all Nats. But to the end that my religion may last long, shine forth with splendor and be productive of inestimable benefits, it is necessary that great attention should be paid to the thirty seven laws from which all good words proceed.* These laws you have been acquainted with by my preachings: it is to you to announce them to all beings. Meditate with unrelenting attention on the principles of change and mutability. As to me, ere long, I will go to Nellore: three months more, and this last drama shall be over.

In the morning, Bala, putting on his dress, went out to beg his food, carrying the pot on his left arm. When he had eaten his meal, he looked with the steadiness of an elephant, over the whole country. The re-

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The first two conditions are satisfied by the following functions:

$$f_1(x) = \begin{cases} 1 & \text{if } x \in \mathbb{N} \\ 0 & \text{if } x \in \mathbb{Z} \setminus \mathbb{N} \end{cases}$$

$$f_2(x) = \begin{cases} 1 & \text{if } x \in \mathbb{N} \\ 1/2 & \text{if } x \in \mathbb{Z} \setminus \mathbb{N} \end{cases}$$

For the third condition, we have:

$$f_1(x) + f_2(x) = \begin{cases} 2 & \text{if } x \in \mathbb{N} \\ 1/2 & \text{if } x \in \mathbb{Z} \setminus \mathbb{N} \end{cases}$$

which is not a function from \mathbb{Z} to \mathbb{Z} . Therefore, the set of functions from \mathbb{Z} to \mathbb{Z} is not closed under addition.

The sixth phase of the project was devoted to the development of a manual to raise awareness among teachers about the importance of the identification of the needs of students with specific learning difficulties, fifty and delimited.

The seventh class of men is the well-instructed, the good, and pious: in them are eight hundred; in path of doctrine, in action, language, regular mode of life, diligence, attention, and fixity in good.

A volume might be written upon these thirty-seven principles or points of moral philosophy, by way of comment and explanation. But we think it better to leave the reader to make his own deductions, and use of liberty over this great field of metaphysics.

son why he cast a look like an elephant over Wethalie is, as he explained it to Ananda, the following. The neck bone of all Budhas is not like the links of a chain: but consists of one single solid bone, hence when they wish to consider some object lying behind, they cannot turn their heads backwards, but the whole body, like that of the elephant, must follow the same motion. On this and other occasions of this kind, our Budha had not to make any effort, but the earth turning round like the wheel of the potter, brought the object to be looked at, before him. The great city of Wethalie, within three years, was to be destroyed, by King Adzatathat. As Budha had always received many marks of respect and attention from the inhabitants of that city, he felt the greatest commiseration on them. His last glance was a sorrowful farewell he bade to the devoted city. This is the motive that induced Budha to cast a last look over it.

Budha went to a place called Pantoogama. He passed successively through Hatti, Tsamoon and Appara, and thence to Banga. In the latter place, he preached the four laws of Buddhism. Summoning Ananda to his presence, he desired him to inform the Rahans to hold themselves ready to go to the Pawa country. Having reached that distant land, he desired his Pansa to live in a monastery built on a piece of Mango grove, erected by Tsonda, the son of a wealthy goldsmith. Tsonda had previously, when he had obtained the title of Thantapan, His Holiness, bestowed a large portion of his monastery, which, together with the grove, he had given over to Budha. This monastery was called Mangon, and on the left of the walling enclosure of it.

Informing that he had accepted the monastery, Tsonda repaired hastily thither, prostrated before him, and having taken a seat at a becoming distance, he requested Endha to accept the meal he would prepare for him, and all the Rahans. Budha by his silence acquiesced in the request. Tsonda rose up, bowed down, and turning on

the right, left the monastery. During the whole night, all sorts of the choicest dishes were prepared. He had a young pig, neither fat nor lean, killed, and the flesh dressed with rice in the most exquisite manner. The Nats infused into it, the most delicious flavor. At day-break, every thing being ready, Tsonda went to the monastery and invited Budha and all the Rahans to come and partake of the meal that was ready for them. Budha rose up and carrying his patta, went to Tsonda's house, where he sat in the place prepared for his reception. He took for himself the pork and rice, but his attendants feasted upon the other dishes. When he had eaten, he desired Tsonda to bury in the earth, the remains of the pork and rice, because no one, in the Nats' or Brahmas' seats but himself, could digest such a food. A little while after, Budha was seized with a violent attack of dysentery, the pain whereof he bore with the greatest patience and composure. He suffered so much, not because of the food he had taken, as he would otherwise have been exposed to the same distemper. The pain was rather alleviated by the eating of the pork and rice, because the Nats had infused therein the choicest flavor.

Budha desired Ananda to be ready to go to the town of Kootheinaron. While on the way, he felt very weak and retired under the shade of a tree, commanding Ananda to fold his dugout to sit upon. When he had rested a little, he called Ananda and said to him: Ananda, I am very thirsty; bring me some water. Ananda replied: One of the Malla Princes, named Poukatha, has just passed through the Kakouda river with five hundred carts, and the water is quite muddy. The Malla Princes ruled by turn over the country. When the time for ruling had not yet come, or had passed, many of them devoted their time to the pursuit of trade. Notwithstanding this objection, Budha repeated three times the junction. Ananda at last took up Phra's patta and went to the stream to fetch water. How great was his surprise, when he found the water clear and limpid. He said to

himself: great indeed is the power of Budha who has worked such a wonderful change in this stream. He filled the patta with water and brought it to his great teacher, who drank of it.

Prince Poukatha had been a disciple of the Rathee Alara. He came to Budha and said to him, whilst he was under the shade of the tree: great indeed is the peace and calm composure of mind of the Rahans. On a former occasion, added he, whilst the Rathee Alara was travelling, he went to rest under the shade of a tree, at a small distance by the way side. A great hunt, with five hundred carts, happened to pass by. A man that followed at a distance came to the place where Alara was resting, and inquired from him if he had seen the five hundred carts that had just passed by. Alara replied that he was not aware that any cart had come in sight. The man, at first, suspected that Alara was unsound in his mind: but he was soon convinced that what he was at first inclined to attribute to mental derangement, was caused by the sublime abstraction of the Rathee, from all that was taking place.

Budha having heard this story rejoined: what is in your opinion, the more wonderful occurrence, either to see a man in his senses and awake, not to notice the passing of five hundred carts or even of one thousand, and another man, equally awake, and in the enjoyment of his mental faculties, who did not hear the violence of a storm, a heavy fall of rain, accompanied with loud peals of thunder and uninterrupted flashes of lightning? In former times, I, the Budha, was sitting under a small shed. A most violent storm came on; peals of thunder resounded more awfully than the roaring of the sea, and lightnings seemed to rend the atmosphere in every direction. At that time, two brothers were ploughing in a field with four bullocks. They were all killed, men and bullocks, by lightning. A man came to me, whilst I was walking in front of the shed, and told me that he came to see the accident that had just happened, and asked me some particulars concerning it. I answer-

ed him that I was not aware that any storm had raged near this place, nor any accident attended it. The stranger inquired from me whether I was asleep; or if not, whether I was in possession of my senses. I answered him that I was not asleep, and that I was in the perfect enjoyment of my mental and physical faculties. My answer made a powerful impression upon him: he thought within himself that great and wonderful is the power of *Tham-bat*, which procures to the *Rahans* such an undisturbable calm of mind, which cannot be disturbed by the mightiest convulsions of nature. Now, Prince *Poukathu*, in whom do you think that the greatest calm of mind has prevailed? Most excellent *Phra*, replied the Prince, the great respect I bore formerly unto the *Rathee Alara*, has disappeared like the chaff before the wind, and run out like the water of a rapid stream. I am now like a man to whom the true road has been pointed out, who has discovered hidden things, and who has a shining light before him. You have announced to me the true law which has dispelled the cloud of ignorance, and brought happiness and calm to my hitherto disturbed soul. From this moment I believe in *Budha*, the Law and the Assembly, and to the end of my life I will ever remain a believer. The Prince called a young man, and directed him to go and bring two beautiful and rich pieces of cloth having the color of pure gold thread. When they had been brought over, the prince holding them in his hand said: O most glorious *Padma*, these pieces of cloth I have occasionally worn: they are in color like gold, and the tissue is of the finest description: please to accept them as an offering I make to you. *Phra* desired him to present one of the pieces to himself, and the other to *Ananda*, that his merits might be greater, since the offering would be made to *Budha* and to the Assembly in the person of *Ananda*. This attention in favor of *Ananda* was also intended to reward him for his unremitting exertions during the twenty five years he had served *Budha* with the utmost respect, care and affection, without hav-

into the stream, bathed and drank some water. Thence he directed his steps toward a grove of *Mimosa* trees. Ananda had returned to dry the bathing robe at his master's. Phra called the *Bahan* T'sauk and directed him to fold in four his dagon, because he wished to rest. The order having been complied with, Phra sat down, lying on his right side, with the solemn and forest appearance of a lion. During his short sleep, Phra suddenly awoke, and found that the *Bahan* T'sauk had not obeyed his command. He saw that the robe was folded in two, and that the dagon was folded in four. He was so vexed that he could not sleep again. He rose and went to the *Bahan* T'sauk's quarters, and found him sleeping. He called him, and told him that he had not obeyed his command. The *Bahan* T'sauk said that he had folded the robe in two, and the dagon in four, because he thought that Phra would be angry with him if he folded the robe in four, and the dagon in two. Phra said that he was not angry with him, but that he was angry with himself for not having been more exact in his command. He then went back to his quarters, and folded the robe in four, and the dagon in two. He then went to bed, and slept peacefully.

The paper is organized as follows. Section 2 contains the description of the proposed algorithm. Section 3 presents the experimental results. Section 4 discusses the conclusions.

with the same results. The results of the regression analysis are presented in Table 1. The results show that the model explains 60% of the variance in the dependent variable. The results of the regression analysis are presented in Table 1. The results show that the model explains 60% of the variance in the dependent variable.

The "Theater of the Absurd" is a term coined by the French playwright, Eugène Ionesco, in his 1960 play, *The Lesson*. It is a form of drama that is characterized by a lack of plot, a lack of characters, and a lack of a clear message. The plays are often荒诞 (absurd) in their subject matter and in their language. The plays are often荒诞 (absurd) in their subject matter and in their language. The plays are often荒诞 (absurd) in their subject matter and in their language.

Maharaja K. Srimangalakrishna Pillai, a well-known scholar, was in the
Not far from Wundwin, there was a temple of Lord Venkateswara situated
in a forest of Sal trees. It had a large pond, a temple, a library, a
hall where children were educated, a hall for the sick and the poor.

with the merits he has gained in making an offering to me. Two meals that I have taken during this existence, are equally deserving of the greatest rewards. The first was the Nôgana served up to me, a little while before I obtained at first, the Neibban of Kildha, or the destruction of passions, and subsequently the supreme intelligence; the second, is the one just offered to me by the goldsmith's son, when I ate the dish of rice and pork. That is the last food I will ever take until I attain the state of Neibban, that is to say, the Neibban of Khandas, or the destruction of all the supports of existence. Both these meals were excellent and are deserving of an equal reward, viz: beauty, a long life, happiness, a large crowd of attendants, the happiness of the Nats' seats, and all sorts of honors and distinction; such are the merits reserved to Tsoundu, the son of the goldsmith; go and mention them to him, that his sorrow may be assuaged.

the defendants' New Year's letter to the attorney of the day, previously to his returning to the post office. The case was over a formal agreement, Arruda, to report to Mendes place, in order to find the post-wards, as well as to him, for having not to receive of such a manner to do.

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influence and the sources of demerits which are man's true enemies. He, alone, who is full of merits and wisdom, shuns evil doings, puts an end to concupiscence, anger and ignorance, and reaches Neibban. Budha calling Ananda said to him: let us now go to the bank of the river Hienarawadi, in the forest of Sala trees, belonging to the Malla Princes. Attended by a crowd of Rudeas, he went to the bank of the stream. The forest was on a tongue of land, encircled on three sides by the river. Ananda said Budha, you see those two lofty trees on the skirt of the wood; go and prepare a resting place for me, between those two trees, in such a way that when reclining thereupon, my head should be turned towards the north. The couch must be arranged in such a manner, that one extremity would be near one tree, and the other extremity, close to the opposite tree. Ananda, I am much fatigued and I sire to rest. Though Budha's strength was equal to that of a thousand koudes of black elephants, it forsook him almost entirely from the time he had eaten the dish of Tserd's rice and pork. Though the distance from the place of Pawa to the forest of Sala trees, in the district of Konthuaron, is but three gawots, he was compelled to rest, through that distance, twenty five times, and it was by dint of great exertions, that he reached the place after sunset. Four places, along the road from Pawa to Konthuaron, became subsequently celebrated by the resort of many pilgrims, who visited them.

[*Remarks of the Burmese Translator.*—It has been often asked why Phra allowed his body to experience fatigue. The reason of his conduct has been to convey instruction to all men, and to make them fully prepared to bear pain and sickness. Should any one ask why Budha exerted himself so much to go to Neibban in that parti-

culars. Such is the implicit faith in the mass of the Buddhists. One may occasionally meet with a few individuals who laugh at those fables, but they are looked upon in no better light, than that of rationalists, or free thinkers, by the orthodox portion of the community.

panying trouble, the situation of the two legs was such as to prevent the immediate contact of the two ankles and knees. The forest of Sala trees lies at the south-west of the city of Koutheiraron. Should any one wish to go to the city from the forest, he must at first go due east, and then turn to the north. The place, therefore, where Phra stood was a tongue of land, surrounded on three sides by the river.

When Budha was reclining on the couch, the two Sala trees became suddenly loaded with fragrant blossoms, which gently dropped above and all round his person, so as almost to cover it. Not only these two trees, but all those of that forest, and also those in ten thousand worlds, exhibited the same wonderful and graceful appearance. All the fruit trees yielded out of season, the best fruits they had ever produced; their beauty and flavour exceeded all that had ever been seen. The five kinds of lilies shot forth from the bosom of the earth, and from every plant and tree; they displayed, to the astonished eyes, the most ravishing sight. The mighty mountain of Hymawonta which has three thousand youdzanas in extent, shone with all the richness of colors of the peacock's tail. The Nats, who watched over the two Ingien or Sala trees, showered down without interruption the most fragrant flowers. From the seats of Nats, the flower Mandarawan, which grows on the banks of the lake Mandawar, and glitters like the purest gold, with leaves expanding like an umbrella, was showered down by the Nats, together with powder of sandal wood and other odoriferous plants. The Nagas and Galongs, joining the Nats, brought from their respective seats, all kinds of flowers and perfumes which they let drop like dew, over and about Budha's sacred person. Phra seeing the wonderful display performed by men, Nats, Nagas and Galongs, to do him honor, and hearing the sweet accents of Nats'

instruments used by the artists are simple and few. Were it not for the custom which obliges them to follow always the same patterns, the Burmese workmen would much improve in that branch of the fine arts.

voices, singing his praises, called Ananda and said to him:—
 "You witness all that display," which is intended to do me

93.—If Butth has ever been elevated to a position of size, it is scarcely on this occasion that he has created himself to such an honored distinction. All nature has reversed its course, and the events, wonders of the most extraordinary character have been proclaimed his superannuation. "The disciples," the most exalted monks have noted their names in extending his steadfast merits, and seeking the crown and support for his person, and that would dazzle and surprise the eyes and hearts of the heaven itself. He played on an impudable and unfeeling, doing more to him, who is about to leave this terrestrial world, than he does to his mortal disciples. In this hesitatingly says to Ananda, "The disciples are already in their firm merits and perfections, and can bear no comparison with his fathomless wisdom and boundless knowledge of truth." Such thing, in his opinion, are more external, quite destitute of substantial worth, they confer no real honor to him. They, all is he who truly do honor to me, are those who practice all that is enjoined by the most excellent law, nothing short of the observance of the law completes the perfection of the virtues leading to perfection, give all the merit to be called my disciple. My religion can rest firmly, but on a thousand foundation.

These expressions may be explained and understood that, in Butth's opinion, religion is not a mere theory, doctrine, the moral precepts, destined to excite a vain ambition, or the indulgence of thoughtless conceits, but it is a moral and practical system, involving in a grand scheme, the duties he has to perform in order to show himself perfect in virtue. Nothing can be more explicit and positive than the nature and contents of religion. They are worthy of the founder of a religious system, now believed and admitted, with more or less considerable variety, by nearly one fourth, or at least one fifth of the great human family. It must be admitted that the high religious sense entertained by Buddha, and communicated, in all its purity, to his immediate disciples, has almost vanished away, in all Buddhist countries. With the people, religion consists in certain external observances, such as giving alms to the followers, building pagoda, and making offerings, during the three months especially consecrated to religious duties. The notion of religion is to obey, to obey, to give reverence and veneration, may be thought by many to be almost null, and scarcely felt by the masses of nominal Buddhists. Two classes, however, seem to be the generators and supporters of the religious sentiment, that nurture the people, education, and the political institutions. The whole portion of the community is brought up in the monastery, by the *Phra* monks. All the books that are put into their hands, and most of these, that they subsequently recite, are treatises on religious subjects. This system keeps up, in a wonderful manner, the knowledge of religion, which exercises a great control over the actions of individuals, and regulates their conduct. But, besides, the religious element almost preponderates in the body of the civil laws, it acts a control upon the people and must be allowed a great share of influence in all that regards their morals. It is, therefore, to political institutions that Buddhism owes much for the continuation of its existence in these regions. Were it deprived of such a powerful support, there is every reason to believe that it could not perhaps retain long its hold over the masses, when regularly and extensively attacked by the followers of another

honor, it is not as yet worthy of me who possess the knowledge of the most sublime law. No one can be my true follower, or accomplish the commands of the law, by such a vain and outward homage. Every Rahan or Rahanness, every believer, man or woman, who practises the excellent works leading to perfect happiness; these are the persons that render me a true homage, and present to me a most agreeable offering. The observance of the law alone entitles to the right of belonging to my religion. Ever remember this, O Ananda, and let every believer in my religion act up to it.

Why did Buddha, on this last occasion, lay little stress on the offerings that were made, whilst on former occasions he had much extolled the innumerable merits to be derived from the making of offerings? The reason of his conduct was to give every one to understand, that religion could not subsist, unless by the practice of all the duties it commands, and that it would soon disappear, were it supported only by phosdels, offerings and other outward ceremonies. Alms-giving is ennobling and productive of great rewards; but the practice of virtue alone, secures to religion a prolonged existence.

At that time an illustrious Rājaputra named Oupadōmana,* at a single word from Budha, bowed down before and

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went to sit at a certain distance. Ananda, who had seen this Rahanness attending assiduously on Budha's person, during more than twenty seasons, was surprised at seeing that, without any apparent reason, she had been desired on that occasion, to withdraw to a distance. Phra, reading in the soul of Ananda his innermost thoughts, said to him : Ananda, I am not displeased with Oupalawana, but her body being of a very large size, it prevents the myriads of Nats, that have come from 10,000 worlds, to see and contemplate me on this supreme moment. The Nats can see through the bodies of the generality of men, but this power falls short, with persons much advanced in merits. I therefore, desired her to remove a little far, that the Nats might not be angry at not seeing my person.

Ananda put a great many questions to Buddha, which are related at full length in the Parinibbana Sutta.

He asked him among other topics, how the Rahans were to behave when women should resort to their monasteries.⁹⁴ Ananda, answered Buddha, a Raham desirous

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94.—The founder of Buddhism shows himself in this particular subject a consummate moralist. He who can be exposed as deficient in this truly delicate point, must have been deeply versed in the knowledge of human nature, and thoroughly acquainted with its frailties and weaknesses. Buddha desired to maintain the members of the assembly in a state of spotless purity. To attain that desirable object, he thinks of raising the strongest barrier against the subtle poison of falsehood. No virtue in his opinion

to free himself from the sting of concupiscence and keep his heart firm and steady, ought to have his door shut,

can withstand the incessant assaults directed against it, by a daily and familiar intercourse with persons of another sex. He would have, if possible, the mantle of a cell in a monastery, out of the reach of temptation itself; he knows that the best tactics against such an enemy, do not consist in boldly meeting the adversary, but rather in carefully avoiding encounter with him, in converging in such a way as to keep far from it. Hence all conversations with female visitors, are not only forbidden in a most positive manner, but the very sight of women is to be as far as possible avoided. When duty shall oblige a Buddhist to come face to face with them, say, it is his bounden obligation to keep at as great a distance from female visitors as practicable. The subject of the conversation ought to be of a purely religious character, some portions of the Law may be expounded, doubts of conscience may be proposed, and a solution given to them, &c. &c. On such occasions, the spiritual adviser is never to be trifled with, but he must be surrounded by some of his brethren or disciples, and times very numerous in the monasteries.

It is not without interest to place a view of the doctrine of the Buddhist system, and examine, therefore, the motives that have induced Buddha to enjoin celibacy on all the members of the Assembly, or *Sangha*, in accordance with the almost universally acknowledged means that the profoundest religious ideal can be vice.

The chief object of Buddhism has for its primary object to lead man into the way of freeing himself from the influence and predominance of the soul by external objects, through the medium or channel of the senses. That influence sets in motion the various passions which darken the intellect and trouble the heart, opposing an insuperable barrier to the attainment and intuition of truth and to the progress to a state of quiescence, so ardently coveted and longed for by every true Buddhist. No one is up for the state of *Nirvāṇa*, as long as he retains attachment for things without self. The last and greatest effort of wisdom is the emancipation of self from every possible influence created and produced by objects or things distinct from self. Concupiscence, as the meaning of the word implies, is that disposition of the soul to search after, acquire, and enjoy the things placed without self. Such a disposition is diametrically opposed to the perfect independence aimed at by a perfect Buddhist, and leads to results the very reverse of those to be arrived at. It retains man in the vortex of never ending existences, and precludes him from the possibility of ever reaching the state of *Nirvāṇa*. Concupiscence, taken in a more restricted and limited meaning, signifying the propensity to the indulgence of sensual pleasures, by the union of sexes, must ever prove the greatest obstacle to the way leading to perfection, inasmuch as it fosters in man the strongest attachment to external objects.

Buddha is great, in his own opinion, because he has conquered his passions, not by casting them under the yoke of reason, but by rooting them out of his very being. When he wished to become an ascetic, he practised, at first, self renouncing, not merely by giving up robes, palaces, dignities, and honors, but chiefly and principally by denying to himself and forever, the enjoyment of sensual pleasures. A firm and unshaken resolution of parting forever with his wife, concubines, and living in a perpetual celibacy, was considered as a preliminary and essential step for entering upon the course of life of a sincere searcher after truth and perfection. During this season

and never look at the women coming to the monastery or standing at the entrance; because, through the eyes, concupiscence finds its way into the heart and shakes its firmest purposes. But, replied Ananda, what is to be done when they come over to bring food to the inmates of the monastery? Ananda, said Budha, in such a case, no conversation is to take place with them. Much safer and better it would be, to hold conversation with a man, who, sword in hand, would threaten to cut off our head.

He spent in solitude, he kept his mind ever watching and ever returning to the spiritual principle, an unbroken control over the mind, and over its stirring the vehemence and amount of its passions. His distractions and interruptions during that long period had no other object but that of weakening at first, and finally destroying passions, and in particular, concupiscence. When he is praised in the writings, he is not next heard for having come out from the net of passions. His glory, even his omnipotence, is repeatedly alluded to, as the greatest of his achievements. The master, too, though he had such stress on this favorite and important maxim, could not but preach and enjoin it to all his future disciples and his pupils. The earliest records of Buddhism bear testimony to the pre-eminence of chastity, and attached to the practice of chastity. It has ever been considered as an essential requirement in all those who have wished to follow the footsteps of a teacher, and imitate his mode of life. No quality of an ever superior and standing, could be admitted as a substitute for chastity. So much so, that zeal and fervor could never enter the mind, or lead to the distraction of members of the assembly of the perfect, without having previously given up the gratification of sensual pleasures. Especially of such is found within monastic societies, in the Wain, or book of discipline, the repetition of the Buddhist precept, is, on this subject, positively, unequivocal and absolute. He who loves the condition of living in the world, and delights in it, has no chance of perfect continence. An abstraction of the mind from the world, as he looks upon it, with a view to an attainment of the perfect state, is the golden rule, and is inexorably expected from the monk, as from all other persons who have previously stripped off his religious dress, and entered the community. A degradation in the presence of the assembly of monks of the same community. Nothing short of such a severe treatment, will satisfy a person who has a vexed heart, and offended in the religious principle. He is said to have the power of perfect continence is not merely a term, but a term, in which it is associated to the notion, but an absolutely necessary condition, of the attainment of the perfect state. It is supplied by any of the various means of the attainment of the perfect state, such a notion is surely a condition, for it is not a condition for the attainment of the perfect state, but a condition, so generally believed, and so far from being refuted, in spite of its direct opposition to the highest and the very step of the heart, to ever called a precept. Is it possible to trace its connection with some of the noblest feelings of our nature and the most reminders of our mind? To a superficial and biased observer, many things appear contradictory and irreconcilable, which a serious, acute and dispassionate inquirer, after turning readily on probable causes, respects and accounts for, and is satisfied that the monk, who is a perfect being, is a perfect being.

or with a female Biloo, ready to devour us, the moment we open the mouth to speak. By conversing with women, one becomes acquainted with them; acquaintance begets familiarity, kindles passion, leads to the loss of virtue and precipitates into the four states of punishment. It is, therefore, most prudent not to have any conversation with them. What is to be done, O Budha, in cases when women come to the monastery to hear religious instructions, to expose their doubts, to seek for spiritual advice, to learn the practice of religious duties, and render becomingly certain services to the Rahans? Should a Rahan be silent on such occasions, they will ridicule him, and say: this Rahan forsooth, is deaf, or too well fed: he, therefore, cannot speak. Ananda, replied Budha, when, on such occasion, a Rahan is obliged to speak, let him consider as mothers, those who are old enough to be his mothers; as elder sisters, those who appear a little older than he; as younger sisters or children, those that are younger than he. Never, O Ananda, forget these instructions.

Ananda inquired from Budha what ceremonies were to be performed on his mortal remains, after his demise. Ananda, replied Budha, do not be much concerned about what shall remain of me after my Neibban; but be rather earnest to practice the works that lead to perfection. Be not over solicitous concerning the affairs of this life, where the principle of change is ever entire; put on those inward dispositions, which will enable you to reach the undisturbed rest of Neibban. There are many among the Princes, Rich men and Pounhas, who are well disposed towards me, and who will gladly perform all the usual ceremonies, on my remains. They will, replied Ananda, no doubt come to me, and ask advice as to the most suitable mode of arranging every thing in a becoming manner. Ananda, answered Budha, here are the funeral ceremonies performed after the death of a Tsekia-waday King. When such a monarch is dead, they wrap his body with a new fine cloth of Kathicaritz, surround it

with a thick layer of the whitest cotton, wrap it again with a second cloth of the same country, place over it another layer of cotton, and repeat the same process five hundred times. The body thus prepared, is deposited in an open coffin, gilt outside, and rubbed inside with fragrant oil. Another coffin also gilt, is turned over it as a covering. The pile is made of sandal and other odoriferous woods; flowers, perfumes, and scented water are profusely spread over it. The coffin having been placed on the pile, fire is set to it. Similar ceremonies shall be performed on my body after my death. On the spot where four roads meet, a dzedi is to be erected. Whoever shall come to that place, and make offerings of flags, umbrellas, flowers and perfumes, shall thereby perform an act of religion, and give a token of his respect and affection for my person. He shall gain many merits, among others a complete exemption from all troubles and disquietudes during a long period. Ananda, four sorts of persons are deserving of the honor of having dzedis erected after their death. 1. the Budha who

95.—It is curious to contemplate the origin and the real nature of the worship and devotion paid by Buddhists to their incarnations, to their statues, as well as to the objects erected for insuring and sheltering those objects of devotion. The way to that elucidating point is beset with difficulties. The more we attempt to reach it, the more we are conscious of the soul in which it abides, the more we are conscious of ourselves pulled and heaving in opposing directions, the more we are appalled by the most belittling them.

All the ceremonies, and the objects intended to excite several sorts of acts of worship and adoration, in part to objects, in part of a religious nature, are inadequate to produce the desired result, as the nature of the inward workings of the soul, we must carry on a process, in accordance with the object of our devotion. The means that are used, in reality, express, to wit, the exterior acts of worship, are not tested by peculiar attributes of the body, which vary according to the habits and customs of various nations, or by singing, making offerings or other visible signs of devotion, may be, in fact, they are, as it were, equally true, all over the world, by the worshippers of the true God, as well as by the adorers of idols. The difference between the true and false worship does not consist, therefore, in the externals, nor in the ceremonies, or exterior signs, that make an impression on the ear and the eye, but it is to be found in reality, in the objects that the adorers have in view. How does this seated life one, between the true and false worship?

possesses the infinite science; 2, a semi-Buddha; 3, a Rahanda; 4, the Tsekiawaday King. He who builds a

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The worship practices have been developed to meet the needs of the people as stated above, since it is always better to meet the needs of the people than to impose one due to the law and to the majority. These ten practices are always there, and they are always enshrined together in the scriptures, and since they are all equally entitled to the veneration of all the people.

Let us see next what the excavations yielded in the shape of relics of Gandhara art and persons of the Gandhara school. In the foregoing pages we have seen nothing of the sort. But I have requested him to supply them with some of the pictures and drawings of his hand. After his death, and the combuster relics took the remaining bones or parts of bones, even the very ashes and the dust of the bones were used as the

dzedi in honor of Budha, shall, after his death, migrate to a place of rest in the seats of Nats. To him that shall

eagerness, that indicated the high value people set on these articles. According to several Buddhist authors, Gautama previous to his death intimated to his disciples that his religion was to last five thousand years, that, as he would be no longer among his believers, in a visible manner, he wished that they would keep up his statues, as his representatives, and pay to them the same honor they would pay to his own person. Relying upon this positive injunction, the Burmese took on the statues of Budha, as objects destined to remind him of Budha; they are the visible mementos of him who is infinitely dear to his adherents; they put him, by their variety of shapes, and form, in remembrance of the principal events connected with his existence. The Princes that have been most remarkable for their religious zeal and piety, such as Adalatnat and Athika, were anxious to multiply the statues of Budha, and the religious monuments, to nourish into the soul of all the faithful, as says our Burmese author, a feeling of tender affection, of lovely disposition for the person of Budha and his holy religion. The relics being articles that have been most intimately connected with Budha's person, they are designed to act on the religious feeling of the people, even more powerfully than the statues. They are treasured up with the greatest care, worshipped with the profoundest respect, looked upon with a most affectionate regard. No earthly treasure can be compared with them. As Budha's sacred person is more valuable in the eyes, than the whole world, his relics prove of that invaluable estimation. It becomes evident that the statues and relics are so much valued, esteemed and worshipped, because of the intimate connection they have with the person of Budha, and the great help they afford in being to have a religious spirit and a tender affection for him.

In the worship of statues, and of the superstition has had its share too, in giving an undue extension to the claimant to the religious sentiment. This development has brought to existence the belief in prodigies and miracles wrought by the virtue of the statues. This popular error has always found a powerful support among the ignorant masses; it has been much propagated by the priests, and has a strong tendency towards all that is new and extraordinary. It is vain to attempt to convince a very futile one, to give credit to the tales and fables of the priests, when they have a reference to a deeply religious subject, as to some material object. But in no way do we find genuine Buddhists countenancing such spiritual eccentricities of extravagance, and a more rational and judicious government and moderate fondness of the marvelous.

The articles of worship offered to the statues of Budha and the shrines supposed to contain his relics, are few and remarkable for their simplicity. The offerings are flowers arranged in the bouquets, in flags and streamers made of cloth, sometimes of paper, and cut into a great variety of figures, with considerable taste and skill. There are to be seen also small wax candles, little earthen lamps, and sometimes incense and scented wood, which are consumed in large burners, placed on pedestals made of masonry. The worshippers are generally in a squatting position, the back resting on the heels, the body slightly bending forward, the joined hands raised to the forehead. Ordinarily a string of flowers, or little bits of wood, adorned with a small paper flag, are held on these occasions. On the days of worship, particularly during the three months of Lent, the crowd of

build a dzedi in honor of a semi-Budha, an inferior reward shall be awarded in a lower seat of Nats, and a similar reward shall be enjoyed by those who erect dzedis in honor of Rahandas and Tsekiawaday Kings. It may be asked why the honor of a dzedi is conferred on a King who lives in the world, enjoys its pleasures, &c., whilst it is denied to a Rahan, who has renounced the world and practised the excellent works. Formerly, in Ceylon, the dzedis erected in honor of deceased Rahans, became so numerous, that they threatened to cover the superficies of the whole country. It was then resolved that none should be built for Rahans, though it is acknowledged that they deserve such distinction. The same reason does not exist for a Tsekiawaday King who is alone and appears in that world at but distant intervals. But all the Rahans that are full of merits, are deserving, after their demise, of all honors except that of a dzedi.

When Budha had finished his instruction, Ananda thought within himself: Phra, the most excellent among all beings, has just taught me how to honor dzedis and other religious monuments raised to the glory of religion; he has pointed out to me the source of merits: he has indicated to me the sure way to deal with women, when they resort to our monasteries, for the purpose of hearing the preaching of the law and finally he has declared that there were but four sorts of persons de-

people of all age, sex and conditions, resorting to the most venerated pagoda of the place, is truly extraordinary. Men and women of a certain age, have in their hands, a string of beads, upon which they repeat the formula *Anet-tsa, Duka, Anatta*, or some other

Since the Budhist knows that he, Buddha, is no more, and therefore, can afford him no assistance whatever, that there is no virtue inherent in his relics or images, in fact, that there is no Providence, it is difficult to account for the zeal that he often displays in honoring the great founder of his religion and all that has a reference to him. To account, satisfactorily for such a moral phenomenon, we must bear in mind the belief that he has in the intrinsic worth of the devotional practices he performs. Those works are good *per se*; they give rise, power and energy to the law of merits, or to the good influence which will procure to him abundant rewards in future existences, and gradually lead him to the harbor of deliverance, the object of his most ardent wishes. That hope is, as it were, the great feeder of his devotion.

serving of the honor of a dzedi, after their death. From the tenor of these instructions, I know with certainty that, on this very day, Budha is to enter the state of Neibban. Unwilling to show his profound affliction in the presence of his illustrious master, he retired into the hall of the Malla Princes, close by, and leaning on the door bolt, he wept bitterly and said: Alas! the most excellent Budha soon shall be no more. By what means shall I obtain the three last degrees of perfection? Who shall be my teacher? To whom shall I henceforth bring water in the morning, to wash the face? Whose feet shall I have to wipe dry? For whom shall I prepare the place for sitting, and the couch for sleeping? Whose Patta and Tsiwaran shall I have to hold ready, and to whom shall I render the ordinary services? In the midst of sobs and wailings, he was giving vent to his deep affliction.

It was not long, ere Budha not observing the faithful Ananda among the Rahans said: My dear Rahans, where is Ananda? Having been informed of all that was taking place, he desired a Rahan to go and call Ananda. The message having been conveyed rapidly to Ananda, he hastened to come back into the presence of Budha, whom he saluted as usual, and then took his seat. Budha addressing him, said: O Ananda, your tears and lamentations are to no purpose; do not give yourself up to disquietude; cease to shed tears. Have I not previously said to you that distance or death must separate us from the dearest objects? In the body there is a principle which causes its existence and its preservation as long as the opposite principle of destruction does not prevail. It is true you have ministered unto me, for many years, with all your strength and the most perfect devotedness. But you shall reap the reward due for so many good offices. Apply yourself to the exercise of Kamatan, and soon you shall be freed from the world of passions, and the influence of mutability.

Addressing then, with a gentle voice, all the Rahans pre-

sent. Budha began to praise Ananda, saying: Beloved Rahans, Ananda²⁰ has been during many years my faith-

96.—On a former occasion Budha lectured his venerable stow-praises on the buoyancy of the great Thare-patta, whose reins he was holding on the palm of one of his hands, in the presence of the assembled Rahans. Now, a short time before he gets up the ghost, he summons all his strength, and at great length passes the highest opinion on an amiable and ever-devoted attendant, the truly kind, fervent Ananda. These are the only two instances mentioned in this chapter in which the Buddha has condescended to eulogize the great virtues and noble attainments of two disciples. In Thare-patta, Budha tolls for the reserved mental attainments, the heroic achievements, the perfect freedom from the feverish zeal for the propagation of religion, which the modest, unassuming, the humble friend of Mankind. In Ananda the serene, untroubled eye of Budha discovered excellencies of character and noble lineage, but in point of sterling worth, second to none. Ananda is the perfect pattern of gentleness, amiability, devotedness and placid nobility as well. He loves his religion, and he is, in return, beloved by the world. His even-temperedness of heart and placidity of temper secure to him a wide-spread popularity over the other members of the assembly. Among the rest that conceals fury from our eager regards, the Buddha tells the secret requests to be made by the mild and persistent disciples of his ever-ready beloved disciple. The far-spread fame of Ananda's mildness soon attracts the crowds of visitors, eager to see and hear him. The softness of his gentle and lovely appearance, shall rivet on his person the attention and devotion of all. Enaptured at the glow of this truth, the tongue shall no longer eloquence, visitors shall eagerly list to him, the mild expression of his speech, only when his silence shall deprive them of that truth, the mild and heart-warm fasting on.

The eulogium of Ananda the Buddha is an eminently one of the finest passages of the whole work. It is one of its original beauties, by having passed through several translations, it remains however, notwithstanding the changes and phrases. The remarks are so admirably remarkable of similar specimens, found here and there in the course of the whole of the work.

In the structure of Ananda's two-fold mission, it is somewhat curious to see Budha distinctly state that Ananda will exhort the people to make offerings to the Rahans and to the Buddha, that is to say, to the members of the Assembly and to the Buddha. From this passage it becomes evident, that in the days of the Buddha, the two sects that were subsequently to start, the Buddhist and the Brahmin, were not yet separated. It might be said that no line of separation, but the Brahmins, standing or pointing out their respective limits. The mingling of the two succeeding centuries, to a tension between those two great religions, was not perceptibly felt. The leveling results of Buddhism, or at least the susceptibility of the proud Brahmins. The hosts of Brahmins lived on friendly terms and love upon each other as brethren. The discrepancies in the respective creeds, were regarded with indifference, as involving only philosophical subtleties, well suited to the leisure of theologians and given to disputants the opportunity of displaying their abilities in arguing, reasoning and defining. It is not easy to determine whether the conduct of Budha was regulated by a well-considered policy, intended to calm the suspicious scruples.

Two opponents, whether he was carried by plan and straight-forward

ful and devoted attendant. He has served him who is worthy to receive all offerings, and is, moreover, acquainted with all the laws of the physical and moral world. Ananda is a true sage; he is well versed in all that relates to my person; he can show to the male Rahans and female Rahans, as well as to the crowds, the time, the moment and the place to approach my person, and pay the honors due to me. Ananda is graceful and full of amiability amidst all other Rahans. He has heard and seen much; he shines in the midst of the Assembly. Rahans will come from a distance on hearing all that is said of his graces, to see and admire him; and all will agree in saying that what they observe, surpasses all that they had heard. Ananda will make enquiries regarding their health; they, on hearing his words, will be filled with joy. He will then keep silent, and they will retire with an increased desire to listen to him. He will say to the female Rahans that will come to see him: Sisters, observe the eight precepts. On hearing Ananda, they will be exceedingly glad. He will then remain silent, and his silence will grieve them. The laymen and laywomen, on hearing all that is said of Ananda, shall come to contemplate him. He will say to them: Adhere to the three precious things; observe the five great commands; keep the four days of worship of each month; pay honor and respect to your father and mother; feed the Rahans and Pounhas that observe strictly the law. They will all be delighted at hearing his instructions. His silence will leave them earnestly wishing to hear something else from him. Beloved Rahans, Ananda much resembles a Tsekiawaday King. Like him, he is exceedingly beautiful, amiable and lovely; He can fly through the air; He can teach the people, and justly administer the law.

When Budha had finished his discourse, Ananda said:

principles. It is probable that, at that time, many Brahmens followed a mode of life, almost similar to that of the disciples of Budha: they were therefore entitled to the same honor and support.

O illustrious Budha, it is not becoming your dignity, that you should go to Neibban near such a small city, and in a place almost surrounded by forests. We are in the neighborhood of the great countries of Tsampa, Thawat-tie, Thakila and Baranthee. The Kings, Pounhas, Noblemen and people of those countries, are full of love and reverence for your person. They could render greater honors to your mortal remains. Ananda, replied Budha, do not call the country of Koutheinaron, a small country. I have on former occasions often been to this place and extolled its riches and crowded population. This is the place where it is most becoming I should enter into the state of Neibban. Go now to the city, and inform the Malla Princes that, to-morrow morning, at the break of the day, the most excellent Budha shall go to Neibban. Let them have not to complain hereafter, that they have not received a timely information of this event, nor say that they had not had a last opportunity to come and see me. Ananda, putting on his dress and carrying his patta, went alone to the city. At that moment the Princes were assembled in the hall to deliberate upon some important affair. As soon as the message was delivered, the Princes, with their wives, their sons and daughters began to cry aloud: Alas! the most excellent Budha is too soon going to Neibban. Some appeared with dishevelled hair; some lifted their hands to their foreheads; some crying out, and wailing, threw themselves on the ground, rolling and tossing about, as persons whose hands and feet had been cut off. They all set out in haste, with Ananda at their head, towards the place where Budha was lying on his couch. All of them were admitted into the presence of Budha and paid their respects to him.

In the city of Koutheinaron lived a certain personage holding heretical opinions.⁹⁷ His name was Thoubat, a

97.—Budha had so much at heart the conversion of the heretic Thoubat, that the earnest desire of performing this great and meritorious action, was one of the three motives that induced him to take this comparatively long

Pounha of the Oudeitsa race, who wore a white dress. His mind, hitherto uncertain and unfixed, hesitated be-

significant city of Konthamoen for the last stage of his existence. Particulars regarding that personage have not been preserved, because he is the last convert. In the name of his father has been quoted by many Burhastie writers, regarding his son, that is to say, that he was of the caste of Pounhas or Oudeitsas. He had studied in several of the numerous schools of philosophy, and that he was so common in Burha. From his way of addressing himself to his scholars, and to his disciples connected with the principal theories, in all the most respectable studies in those days. It is related of Theobut, the great famous eastengese, he was tilling a field with one of his labourers, when some Rahans happened to pass by. His brother gave abundant alms to the holy persons, and the Theobut showed less liberal dispositions. When, then, Burha appeared, the law was announced to the generous donor and his company with eight hundred Braahmas, he obtained the status of Brahman. The famous pious person Theobut obtained the favour of a son, at the eleventh year. He must have, however, subsequently atoned for the softness as his dispositions seem to have been of the highest order, when he came into Burha's presence. In a few hours he had gone over the various teachings of the law, and had become a Rahanda.

In the days of Burha, the principal schools of Indus seem to have had six eminent teachers, who were distinguished on some points a considerable variance. Being a kind of religious controversy between a Christian and a Burhastie, commenced more than a hundred years ago, by a Catholic priest at Avon, the works of which the character of meeting with a faint outline of the following tenets, and by the six teachers, scattered alluded to in this compilation. One of them maintained the existence and agency of numberless gods, who, it is well, could render man with fortune and every possible temporal happiness, as well as visit him with their displeasure, by denying him of all happiness, and bringing misery and all sorts of calamities even to his death. Immortality was the necessary consequence flowing from such doctrine. As, and the second at once, the doctrine of metempsychosis, and a part of it, that is, being having the innate power of reproducing the same generation, &c., another being of similar nature. A third concerning the notions regarding the nature of man. He said that he had his residence in the world of his position, and that death was the end and destruction of his being, such was the doctrine he called Neibba. A fourth concerning the doctrine of death being not an ending nor end, and that there was a continuous influence of good and evil deeds. A fifth doctrine defined Neibba, as the extinction of Nats and Brahmas. He saw no harm in the keeping of the law, and the scriptural existence of a state of reward and punishment. The fifth teacher had asserted the existence of a Supreme Being, and of a dualistic system, and also, worthy of receiving adoration.

Theorits mind was not completely fixed, he saw a great deal of good and opposite opinions and doctrines. He had heard, it appears, in a state of doubt and uncertainty, the doctrine, as it were, between conflicting theories which could not carry conviction to his son. He had heard of Buddha and wished to see him, hoping that perhaps he might fall in with the truth he was so ardently pursuing after. With these dispositions, he came to the spot where Buddha was being preached, in the hope of seeing his mind from the

tween the belief in Budha's doctrines and his former opinions. Having been informed that there was a Budha in the neighbourhood, and that he was soon to go to Neibban, he desired to see him, and, in his conversation, to clear up his doubts. His age was not great, but he enjoyed such a renown for learning that he was called the master of masters. Thoubat went, at first, to Ananda, stated to him that he felt irresistibly a strong attachment to, and a sincere affection for, the great Budha, that his mind was preyed upon by doubts and uncertainties, and that he hoped a short conversation with the great Gaudama, would relieve his mind from its present painful situation. Ananda, fearing that such a conversation might be much

state of doubt, and fixing it in truth. Like a man of consummate abilities in the way of arguing and at once convincing his adversary, Budha sets aside all that was put forward by his antagonist, and coming at once to the point, preaches to him the true doctrine. As light dispels darkness, so truth dispels the mist of errors. Thoubat seeing truth, at once embraced it, gladly ridding himself from the burthen of errors that had hitherto weighed down his soul. All his doubts vanished away, and he found himself, on a sudden, safely anchored in the calm and never agitated harbour of perfect truth.

Next to the conversion of Thoubat, follows an interesting instruction delivered to Ananda and the assembled Rahans. Here Budha displays the superiority of his lofty mind. Clinging to the principles of abstract truth, he has no regard for persons or things. This material world, man included, is, in his opinion, a mere illusion, exhibiting nothing real, but only an uninterrupted succession of changes, which exclude the idea of immutable fixity. He apparently has no wish to infuse consolation into the afflicted souls of his disciples. He supposes that being admitted in the knowledge of truth, and having entered in the ways of perfection, they must know that the person of a Budha is subjected to the law of mutability, and, therefore, to destruction or to death. He says plainly to them that his absence from among them is a circumstance scarcely worth noticing by his doctrines contained in the Abadana, the Theots and the Wund, he will ever be present among them. In these sacred writings, they will possess something more valuable than his material being: they will have and enjoy the truth that was in him, and that he has communicated to them by his oral instructions. He earnestly invites them to lay stress only on that doctrine they have received from him.

It is hardly necessary to notice a serious anachronism made by the unskilful compiler of this legend, on this occasion. We know that Budha wrote nothing, and that the compilation of his doctrines, and its division in three distinct portions, has been the work of the three great councils held after Gaudama's death or Neibban. How could the dying originator of Buddhism speak of compilations of his doctrines, which were not, as yet existing?

protracted, refused to admit Thoubat into the presence of Budha, representing his extreme weakness and inability to speak much. Thoubat made several instances, but with no better success. Ananda persisted in his refusal to introduce him. Budha hearing some noise, enquired from Ananda what was the cause of the noise he heard. Ananda related to him all that had taken place between him and Thoubat. Allow him to come, said Budha, I wish to hear him. Soon he shall be enlightened and convinced. I have come to this spot, for the very purpose of preaching to him the most perfect law. Ananda returned to Thoubat and said to him: the most excellent Budha desires to see you. Thoubat, full of joy, arrived in the presence of Budha, saluted him, and, sitting at a becoming distance, said to him: Do the six celebrated teachers, who are always attended by a great number of disciples, who are famous amidst other doctors, know all laws? Are there some laws they are unacquainted with? or do they teach some doctrines which they but partially understand? Budha, having gently reminded Thoubat that such questions were not suitable and unprofitable, said: O Thoubat, I will preach to you the law; listen with attention to my words, and treasure them in your heart. No heretic has ever known the right ways that lead to perfection, and, in the religion of heretics, no one can obtain the state of Thautapan, and become a Rahanda. But in my religion, there are found persons that have become Thautapan, Anagam, &c., and finally Rahandas. Except in my religion, the twelve great disciples, who practise the highest virtues, and stir up the world, to free it from its state of indifference, are not to be met with. They are not to be found among heretics. O Thoubat, from the age of twenty nine years, up to this moment, I have striven to obtain the supreme and perfect science, and I have spent to that end, fifty-one years, following the ways of Ariahs, that lead to Neibban. On hearing these words, Thoubat, overwhelmed with joy, endeavoured, by several similitudes, to express to his great instructor, the

pleasure he had derived from his preaching. O most illustrious Budha, added he, now I believe in you, and adhere to all your doctrines; I wish to become a Rahau. But it is a custom with you, not to admit to the dignity of Rahau, an heretic who is newly converted, but after a four month's probation. I wish to remain during that period as a probationer, and beg afterwards to be admitted among the Rahans. Budha, who knew the fervour of the new convert, desired to dispense in his case with the four month's probation. He called Ananda and commanded him to admit Thoubat to the dignity of Rahau. Ananda forthwith led Thoubat into a becoming place, poured water over his head, whilst repeating certain formulas of prayers, shaved his head and beard, put on him the tsiwara, and taught him to repeat the formulas whereby he professed to take refuge in Budha, the Law and the Assembly. When this was done, Thoubat was conducted into the presence of Phra, who desired he should be promoted to the dignity of Patzin, and instructed in the knowledge of Kematan. Thoubat went into the garden, walked for a while, and soon learnt the forty Kematans. He was the last convert Budha made, before he entered the state of Neibban.

Budha calling Ananda and all the Rahans, said to them: when I shall have disappeared from the state of existence, and be no longer with you, do not believe that the Budha has left you and ceased to dwell among you. You have the Thoots and Abidama which to you I have preached: you have the discipline and regulations of the Wini. The law, contained in those sacred instructions, shall be, after my demise, your teacher. By the means of the doctrines which I have delivered to you, I will continue to remain amongst you. Do not, therefore, think or believe that the Budha has disappeared or is no more with you.

A little while after, Budha, addressing the Rahans, gave them some instructions regarding the attention and respect the Rahans were to pay to each other. As long

said he, as I have been with you, you have called one another by the name of Awoothau; but after my demise, you will no more make use of such a title. Let those who are more advanced in dignity and in years of profession, call those that are their inferiors, by their names, that of their family, or some other suitable appellation; let the inferiors give to their superiors the title of Bante. Ananda, let a Rahan Hauna be visited with the punishment of Brahma. But what is this punishment? replied Ananda. The Rahan Hauna is indiscreet in his speech; he says indiscriminately all that comes to his head. Let the other Rahans avoid speaking with him or even rebuking him. This is the punishment of Brahma.

Addressing again all the assembled Rahans, Budha said to them:⁹⁸ my beloved Bickus, if among you there be one

98—Budha's zeal is not chilled in the least by the cold of approaching death. His boundless knowledge enabled him at a glance to obtain the most intimate acquaintance of the inward dispositions of his disciples' minds. If, therefore, he asked them three successive times, whether they entertained doubts on some doctrinal points, it was not to satisfy himself that their faith was firm and unshaken. He wished to make them conscious of a fact which was felt and clearly understood by every one in particular, but was not as yet fully appreciated by the universality of his disciples. Every individual in particular was well aware of the unwavering dispositions of his mind respecting Budha's teachings; but no one ever had the opportunity of ascertaining that all his brethren had the same firmness of belief. On this solemn occasion, they witnessed the most comforting sight of a perfect unity of faith, in all the members of the assembly. Budha revealed then one great truth which no one, but himself, could be acquainted with. A true Rahan, says he, has entered at last in the first way that leads to perfection—he is, therefore, no more exposed to the danger of wavering in his belief; he knows enough of truth to adhere firmly to it, and is enabled to prosecute safely his researches after what is still unknown to him. Every member of the assembly is a true believer, more or less advanced in the knowledge of the law, it is true, but at least, he is conscious of his being in the right way. On this subject, no doubt subsists in his mind; he adheres to Budha and his doctrines, as to the centre of truth, and never thinks for a moment to question the veracity of his doctor, or to call in doubt any portion of his instructions.

The last words of Budha to the assembled Bickus, are designed to remind them of the great and vital principle he endeavoured to inculcate in their minds during the forty-five years of his preaching, viz: that change and mutability are acting upon all that exists, and are inherent in all parts of nature. This world, therefore, offering but an endless variety of forms, that appear and disappear, has no real existence. It is an illusion from beginning to end. As long as man remains tied up, if this expression may

that has any doubt respecting Budha, the Law, the Assembly, the ways of perfections and the practice of virtues, let him come forward and make known his doubts, that I may clear them up. The Rahans remained all silent. The same question was three times repeated, and three times the Rahans continued silent. Then he added: my beloved Bickus, if you have any respect for my memory, communicate your dispositions towards my person and doctrines, to the other Rahans whom you shall, hereafter, meet with.

be made use of, to nature, he is carried away by the ever acting principle of change: no where can he find any rest or fixity; he quits one existence to pass into another; he leaves one form to assume a different one. What happens to man befalls all other parts of nature. From this notion, Budha infers that there is nothing existing but *name* and *form*. There is no substance in nature, and therefore, no reality. So much stress was laid by Budha on this capital principle, that he bequeathed it, as his last Will, to his disciples, he wished that they would ever bear in their minds, and remember that he came among them for the purpose of making them thoroughly acquainted with it. From this cardinal point, he inferred the chief conclusions that form his religious system, viz; Metempsychosis, the contempt of the world and Nirbhan. By the law of endless changes, man is hurried from one state into another, or from one form of being, into another form. Where is the wise man that could love a world, or an existence therein, when he finds no substance, no reality in it? Is he not induced or rather compelled to search after a state in which he can find fixity, reality and truth, or at least an exemption from the harassing condition of perpetual migration from one state, into another?

The reader who has been almost born with, and educated in, Theistic notions, and who sees in the world nothing but what has been created by a supreme and all wise Being, is at a loss to understand how a grave philosopher, as undoubtedly Budha was, gifted with great powers for observing, arguing, discussing and inferring conclusions, could have fallen into errors so glaring and so contrary to his reason. That we might properly appreciate the efforts of such a genius, and have some correct ideas about his process of arguing, we must divest ourselves of the knowledge supplied to us by revelation, and descend to the level occupied by the founder of Buddhism. Unacquainted with a first cause, or with the existence of a Supreme Being, he studies nature as he finds it. What does he see in it? Perpetual changes, endless vicissitudes. The form that he perceives to-day has undergone some change on the following day. Every thing about him, grows, reaches a certain point and then falls into decay. He finds nothing that stands always in the same condition. Hence he proclaims the great law of mutability pervading all nature, and concludes that all that we feel, see or hear, is illusion and deception, &c., &c., deprived of all reality, fixity and substance. His philosophical mind is not satisfied with such a discovery. He pants after truth and reality which are not to be found here. He feels that he must disentangle himself from the condition of illusion and deception. But where is to be found reality, and fixity? Beyond all that exists in Nirbhan.

The Rahans still remained silent. Ananda then said to Budha: O most exalted Budha, is it not truly surprising that among so many, not one could be found entertaining any doubt respecting your doctrine, but all should feel so strong an attachment to it? Ananda, replied Budha, I knew well that doubt and false doctrine could never be harboured in the soul of a true Rahan. Supposing a number of five hundred Rahans, and taking the one who is the last in merits; he is at least a Thautapan, and as such there is no demerit in him that could lead him to one of the four states of punishment; his heart is fixed upon the first way that leads to perfection, and he constantly strives to advance into the three superior ways of perfection. No doubt, therefore, and no false doctrine can ever be found in a true Rahan.

After a short pause, Budha addressing the Rahans said: beloved Bickus the principle of existence and mutability carries along with it, the principle of destruction. Never forget this; let your mind be filled with this truth; to make it known to you, I have assembled you.

These are the last words Budha ever uttered. As a man who is about undertaking a long journey, takes an affectionate farewell of every one of his relatives and friends and fondly embraces successively all of them, Budha, likewise, wished to visit for the last time the abodes wherein his soul had so amorously dwelt during his long and lofty mental peregrinations. He entered into the first state of dzan, then in the second, the third and fourth: he ascended therefrom successively to the first, second, third and fourth immaterial seats. When he had reached the fourth state, which is the farthest boundary of existence, Ananda asked the Rahan Anoorouda, whether Phra had completed his Neibban. Not, as yet, answered Anoorouda, but he has reached the last stage of existence. A little while after, Budha had entered into the perfect state of Neibban.⁹⁹

99—The epoch of Gandama's death is a point on which the various nations professing Buddhism do not agree. The Cingalese, Burmese and Sia-

Thus in the first watch of the night, he had preached the law to the Malla Princes; at midnight, he had converted the heretic Thoubat; and in the morning watch, he had instructed the Rahans. It was not quite full dawn of the day when he entered the state of Ncibban.

these annals place the date of the snowfall before the middle of the sixth century, before the foundation of the state. The difference of dates is but of a few years, and is so minor a matter as not to be worth notice. The Tibetans and as a consequence, the Mongolians with the Chinese place that event some hundred years previous to the epoch just mentioned. Notwithstanding this discrepancy, it seems difficult not to accept the chronology of the southern Buddhists. The Sogdians in Europe, who have bestowed a considerable degree of attention on this interesting subject, give a decided preference to the opinion of the former.

[illegible]

O'Flaherty has even insisted that Garula died during the reign of Adad-Narā, as it will, however, be seen. But the Hittite chronologists place the reign of that monarch about 250 or 200 years before that of Chandiagnāta, who, at least, was a contemporary of Sargon Sennacherib. We have, therefore, the combined assistance of both foreigners and natives, for admitting the chronology of the southern Hittites respecting the epoch of Garula's death, in preference to that of the northern Hittites, and for fixing that event, during the first part of the sixth century, before the Christian era, or rather 66 years later, in the beginning of the fourth part of the fifth century.

in the 148th year of the Eetzana era, on the full moon of Katson, on a Tuesday, a little before day break.¹⁰⁰

100.—What is Neibban, the end a true Buddhist ever longs for, during his great struggles in the practice of virtue, and his constant efforts for attaining to the knowledge of truth, which he finally reaches, when he has become perfect? The writer confesses, at once, his inability to answer satisfactorily this question, because Buddhists do not agree among themselves, in explaining the nature of the state of Neibban. From the earliest period of their religion, we see the Brahmins keenly taunting their opponents for the discordance of their opinions on a subject of the utmost importance; a subject which had ever been prominent in Budha's teachings, and held up as the only one worthy of the most earnest and ardent desires, the fittest reward of the generous and extraordinary exertions of a perfected being, and the final state in which his soul, wearied after such a prolonged spiritual warfare, longed to rest for ever. A certain school of Buddhists has maintained that Neibban implied the destruction of the state of being, and consequently a complete annihilation. This opinion is, at once, practically rejected by the portion of the southern Buddhists, who are not so well acquainted with the more philosophical part of their creed. They assert that a perfected being, after having reached Neibban, or having arrived at the end of his last existence, retains his individuality, but they utterly fail in their attempts at explaining the situation and condition of a being in Neibban. At a later period, the opinion about a supreme Budha, uncreated, eternal and infinite, began to gain ground and modified to a considerable extent, on many points, the views of the earlier Buddhists. Neibban, according to the comparatively modern school, is but an absorption into the supreme and infinite Budha. This opinion so much approximates to that of the Brahmins, that we may say it is almost the same. The means to obtain perfection, are somewhat different in both systems, but the end to be obtained is precisely the same.

Setting aside idle speculations, let us try to form some idea of Neibban by explaining the meaning of the term, and the definition such as we find it in the Burmese writings.

The word Neibban, in Sanscrit Nirvana, according to its etymology, means what is no more agitated, what is in a state of perfect calm. It is composed of the negative prefix *ni*, and *va*, which means to be set in motion, as the wind. It implies the idea of rest, by opposition to that of motion or existence. To be in the state of Neibban, it is, therefore, to be carried beyond the range of existence, as understood by Buddhists; there can be no longer migration from one state of one being to another. This point is admitted by all sects of Buddhists. To the idea of Neibban is often attached that of extinction, as a lamp which ceases to burn and its light becomes extinct, when the oil is exhausted. The sum of existence being exhausted, a being ceases to be, or to move within the range of existence; he becomes extinct relatively at least to all kind of existences we have a notion of. In conversing with the Buddhists of Burmah, the writer has observed that the ideas of rest and extinction are invariably coupled with the notion of Neibban. In their rough attempt at explaining the inexplicable nature of that state, they had recourse to several comparisons, intended to convey to the mind, that they believed Neibban to be a state of undisturbed calm and a never ending cessation of existence, at least such as we have an idea of it, in this world. When questioned on the situation of Budha in Neib-

Not to leave out a single particular connected with the epochs of Gaudama's life, the Burmese author sums up

ban, they answer that they believe him to be in a boundless space or vacuum, beyond the boundaries ever reached by other beings, alone with himself, enjoying, if the expression be correct, a perfect rest, unconcerned about this world, having no further relation with all existing beings. They assert that he, for ever, is to remain a stranger to all sensations of either pain or pleasure. But it must be borne in mind that this is the popular opinion, rather than the philosophical one. Talking, one evening, with a well informed Burman on Neibban, the light of a lamp that was burning on the winter's table, happened to die away for want of oil. The Burdhi with an exulting tone of voice, exclaimed "do not ask any more what Neibban is; what has happened to the lamp just now, tells you what Neibban is: the lamp is extinct because there is no more oil in the glass; a man is in Neibban, at the very moment that the principle or cause of existence, is at an end or entirely exhausted. How far such an answer can satisfy a superficial mind like that of a half-civilised Burman, it is difficult to say; but it appears certain that he does not carry his researches, nor pursue his inquiries, beyond these narrow boundaries. Any further attempt to penetrate deeper into the darkness of Neibban, is, in his opinion, presumptuous and rash.

Buddhist metaphysicians in India in their foolish efforts to survey that *terra incognita*, have originated several opinions that have had their supporters in the various schools of philosophy. The more ancient philosophers or heads of schools in attempting to give an analysis of a thing they knew nothing about, approximated to the opinion that Neibban is nothing more or less than a complete or entire annihilation. Following the course of arguments, and admitting their premises, one is reluctantly compelled to come to the awful conclusion that the final end of a perfected Buddha, is the destruction of his being or annihilation. This opinion is still further corroborated by the short exposition of Buddhist metaphysics at the end of this volume. The crudest materialism is openly and distinctly professed. There is nothing in man, distinct of the six senses. The faculty of perceiving the object they come in contact with, is inherent in their nature. The sixth sense, that is to say the heart, has the power of perceiving ideas, that is to say, things that have no form, nor shape. But this power is not distinct from the living sense; it disappears, when the life of that sense is extinct, or, in other terms, when the heart is destroyed. To the holders of such an opinion, the cessation of existence, the going out of the circle of existences, by the destruction of kan, or the influence of merits and demerits, must be, and cannot be, but complete annihilation.

From a long period the plain sense of the masses of believers, unprejudiced by sophistical bias, revolted against such a doctrine, and at once rejected the horrible conclusion arrived at, by former disputants. No one in practice, openly admits that Neibban and annihilation are synonymous terms. If their views can be properly understood, we may infer from what they say, that a being in Neibban, retains his individuality, though isolated from all that is distinct from self. he sees the abstract truth, or truth as it is in itself, divested from the material forms under which we but imperfectly see it in our present state of existence. Passions and affections are not to be found in such a being. his position in truth can scarcely be understood and still less expressed, by us, who can never come in communication with

year 67 of the latter era, under the constellation Outarathan, and born in 68, under the constellation Withaka, on a Friday. He went into the world in the year 96, on a Monday. In the year 100, he became year 103, on a Wednesday. On the 14th of the year 108, on the full moon, a Friday, he died at the age of 40. While he expired; on the 17th of the same month, he was buried in the same month. His corpse was buried in the same month.

As the vessel was being towed, the ghost, a tremendous white figure, appeared in the air, the whole

$\text{Cu}(\text{OH})_2$ (0.001 g)
 $\text{Sn}(\text{OH})_2$ (0.001 g)
 H_2O (100 mL)
 $\text{pH} = 10.5$

Although the above results are promising, it has been pointed out that the use of the χ^2 test is not appropriate for the data at hand. The reason is that the χ^2 test is based on the assumption that the data are independent and identically distributed. However, the data in this study are not independent because the same subjects are measured at two different time points. Therefore, the use of the χ^2 test is not appropriate for the data at hand. Instead, a more appropriate test would be the McNemar test, which is designed for dependent data. The McNemar test is a special case of the χ^2 test and is used to test the null hypothesis that the proportion of subjects in the 'yes' category is equal to the proportion of subjects in the 'no' category. The results of the McNemar test are shown in Table 2. The results show that the proportion of subjects in the 'yes' category is significantly greater than the proportion of subjects in the 'no' category ($p < 0.05$).

1. The first step is to identify the key components of the system. This involves understanding the hardware and software involved, as well as the data flow and the roles of the various components.

world; it took place with such a violence, that it filled every one with fear and trembling, and caused the hairs to stand on end.

CHAPTER XV.

Stanzas uttered after Budha's death—Ananda informs the Malla Princes of Budha's demise—Preparations for the funerals—Arrival of Kathaba to the spot where the body was exposed to public veneration—He worships the body—Wonder on that occasion—The burning of the corpse—Partition of the relics made by a Pounha called Dauna—Extraordinary honors paid to the relics by King Adzatathat—Death of that King and of Kathaba.

On the occasion of the Budha's Neibban, the chief of Brahmas uttered the following stanzas: O Rahans, the great Budha who has appeared in this world, who knew every thing, who was the teacher of Nats and men, who stood without an equal, who was mighty and knew all laws and all the great principles, the most excellent and glorious Budha is gone to Neibban. Where is the being who shall ever escape death? All beings in this world, must be divested of their terrestrial and mortal frame.

The chief Thagia, on the same occasion, repeated aloud the following words: O Rahans, the principle of mutability is opposed to the principle of fixity. It carries with it the elements of creation and destruction. There is no happiness, but in the state of Neibban, which puts an end to all changes.

The great Anoorouda said in his turn: O Rahans, the most excellent Budha, free from all passions, has entered, by this death, into the state of Neibban. He whose soul, ever firm and unshaken, was a stranger to impatience and fear, has gone out from the whirlpool of existences, and is no longer subject to the coming into existence and to the going out therefrom. Passions have no more influence upon him. He is disengaged from the

trammels of mutability, and has ended, like the light of a lamp, the oil of which is exhausted.

Ananda added : O Rahans, when the great Budha, full of the most transcendent excellencies, attained the state of Neibban, the earth quaked with that violence which fills the soul with fear, and causes the hairs of the head to stand on an end.

After the demise of Budha, the Rahans that had reached the two states of Thautapan and Thakadagan, lifting to the forehead their joined hands, began to wail and loudly lament. Men threw themselves down on the ground, bitterly lamenting the loss the world had met with. They all exclaimed : the glorious and illustrious Budha has too soon gone to Neibban. He who never spoke but good and instructive words ; he who has been the light of the world, has gone too soon to Neibban. In these and other words they gave utterance to their grief and affliction, with tears and lamentations. The Rahans who had reached the two last states of perfection, the Anagans and Rahandas, more calm and steady in their mind, were satisfied with repeating in solemn tones : there is nothing fixed in the principle of mutability : Budha entering in the current of change, could not but die ; his body was to be destroyed. They remained meditating on this great truth, retaining an unchangeable and calm composure.

Anoorouda, assembling together all the Rahans, said to them : cease now to weep and lament ; banish sorrow and affliction from your hearts ; remember presently what the most excellent Budha has told us, that all that exists, is liable to destruction, which it can never escape. What will become of Nats and men ? What will they say, when they see the Rahans delivered up to grief, and giving vent to it, in loud wailings ?

Ananda enquired from Anoorouda what actually took place among the Nats on the occasion of the death of the great Budha. He was told that some of them, lifting up the joined hands to the forehead, loudly wept and lamented ;

ject of this extraordinary and unexpected occurrence, said: O Princes, your intent does not agree with that of the Nats. You wish, after having performed all ceremonies about the great tree, to visit a certain place in the south of the city; but the Nats will not agree to this: they intend to perform a festival with music, dancing, singing, and the use of flowers and perfumes. They desire that the great tree should be carried to the western side of the city, and to place it in one, afterwards to remain there a few days, and then to go to the middle square; that the great tree should then go through the eastern one and then the last place to which it should be carried is Mahula-bandan, where the Mahal Princes assemble for their festivals and rejoicings. But it is then, answered all the Princes, according to the will of the Nats.

The funeral procession then resumed.¹⁵ The Nats in the air, however, continued with their music, singing and

For $\beta = 1$, the model is equivalent to the one proposed by Schmitt (1982), which has suggested the relationship between the observed and the true values of the rental rate of capital is given by $\hat{r}_t = r_t + \alpha$, and have estimated the parameters α and β by least squares. The results are consistent with the hypothesis that $\beta = 1$. The results of the first model are also consistent with the hypothesis that $\beta = 1$, although the standard errors of the original OLS estimates are large.

[illegible]

the showering down of flowers and perfumes. Men did the same all round the corpse. The way the procession

twelve days, the body is supposed to be quite dry: they set about putting a covering over the coffin and effectually shutting it.

Whilst residing at Tavoy I wished, on a certain day, to go and witness all the particulars observed on such occasions. A most favorable opportunity favored the prosecution of my wishes. A Talapoin of my acquaintance had died a fortnight before, after thirty years of profession. His body laid in the coffin, was to be, for ever, concealed from human sight. I went into the monastery where I met a large party of the brethren of the deceased, who had assembled for the ceremony. Most of them were known to me. My reception was at once kind and cordial. Great was my surprise at seeing, instead of grief and mourning, which the circumstance seemed to command, laughing, talking and amusement, going on at a rate which is to be called scandalous. No one appeared to take the least notice of the deceased whose corpse was lying at our feet. A momentary stop was put to the indecorous behaviour of the assistants, by the appearance of two stout carpenters bringing a board four or five inches thick, designed for the cover. They vainly tried to fit it in its place, the hollow of the coffin was neither broad nor deep enough for holding the corpse, though reduced to the smallest proportions. The operation was not a very easy one to bring the board in contact with the sides of the coffin, despite the resistance that was to be offered by the corpse. The carpenters were determined not to be disappointed. At the two ends and in the middle of the coffin, ropes were passed several times round the coffin with the utmost tension, in such a manner as to have six or seven coils in the same place. Enormous wooden wedges were inserted right and left, in three places, between the sides and the coils. On these wedges the workmen hammered with their whole strength, during about 20 minutes, to the great amusement of all the bystanders. Each blow of the hammer lessened the distance between the cover and the brim of the coffin. Every perceptible success, gained over the latent resisting power, elicited a burst of applause, and a cheer to the persevering workmen. At last all resistance being overcome the cover rested fixedly in its place. It is needless to add that the corpse inside was but a hideous mass of mangled flesh and broken bones.

According to the custom observed on such occasions, a rude building was erected for the purpose of placing therein the mortal remains of the deceased, until preparations, on a grand scale, should have been made, for doing honor to the illustrious departed individual. That building as well as those made for similar purpose, are but temporary edifices raised for the occasion, and made of bamboos with an attap roof. In the centre of that large bungalow was erected a kind of estrade, about 12 feet high, well decorated. The upper part is often gilt, but always plated with thin metal leaves and tinsels of various colors. From the sides hang rough drawings representing animals, monsters of various kinds, religious subjects, and others, but rarely, of great indecency. Around this estrade, are disposed posts, from the top of which are suspended small flags and streamers of different forms and shapes. On the summit is arranged a place for the coffin, but the four sides at that place are about two or three feet higher than the level whereupon rests the coffin, so that it is concealed entirely from the sight of the visitors.

Things remained in that state during four months, that is to say, until

slowly moved through, was strewed with the finest and choicest flowers. When the cortege had reached the centre of the city, the widow of General Bandoolla, named Mallika, hearing of the approach of the funeral procession, took a magnificent piece of cloth, called Mahalatta, which she had never worn since her husband's death. She perfumed it with the choicest essences, and, holding it in her hands, until the procession reached the front of her house, she desired the bearers to wait for a while, that she might offer to the body, her beautiful piece of cloth, and extend it over it. Her request was granted. By a very happy

all the arrangements had been made for the grand ceremony, the expense of which is commonly defrayed by voluntary contributions. The arrangements being all completed, a day was appointed, at the sound of gongs, for burning the corpse of the pious reclus. At noon of that day, the whole population of the town flocked to a vast and extensive plain beyond the old wall and ditch, in the north. Men and women, dressed in their finest attire, swarmed in every direction, selecting the most suitable and convenient situations for enjoying a commanding view of the *pile*. The funeral pile occupied nearly the centre of the plain; it was about fifteen feet high, of a square shape, encased with planks, which gave to it, a neat appearance. It was large at the base and went on diminishing in size, in the upper part, terminating in a square platform where the coffin was to be deposited. A small roof, supported on four bamboo posts, elegantly adorned, overshadowed the platform. A huge four wheeled cart, decorated in the most fantastic manner, was described, at a distance, it was drawn by a great number of men, and brought to the foot of the pile. Upon it was the coffin. Immense cheers, shouts of thousands, had accompanied the progress of the cart with its precious relic, as it passed through the crowd. The coffin was forthwith heaved on the platform. Mats were then spread round the pile, whereupon sat numbers of *Talapoins*, reciting aloud long formulas in Pali. The devotions being performed, they rose up and prepared to depart, attended with a retinue of their disciples, who loaded themselves with the offerings made on the occasion. These offerings consisted of pincushions, coconuts, sugar canes, rice, pillows, mats, mattresses, &c. Masters and disciples returned to their monasteries, with their valuable collections.

The place being cleared, the eyes were all rivetted on two large rockets, placed horizontally, each between two ropes to which they were connected by two side rings. One of the ends of the ropes, was strongly fixed at posts behind the rockets, and the other was made as tight as possible at the foot of the pile. At a given signal, the rockets, emitting smoke, rushed forward with a loud, hissing and irregular noise, tremulously gaining along the ropes, and in an instant penetrating into the interior of the pile, and setting fire to a heap of inflammable materials amassed beforehand for that purpose. In a short while, the whole pile was in a blaze, and soon entirely consumed with the coffin and the corpse. The bones, or half burnt bits of bones that remained, were carefully collected, to be subsequently interred in a becoming place.

chance, the cloth in breadth and length had the desired dimensions. Nothing could equal the magnificent sight of the body; it looked beautiful like a gold statue, when covered with that splendid cloth, finely worked and adorned with the richest embroidery. The cortege having reached the place Matulabandana, where the funeral pile was erected, the corpse was lowered down. The Princes inquired from Ananda what was to be done for performing, in a becoming manner, the last rites over Buddha's remains. Faithful to the last request of Buddha, Ananda said to them that, on this occasion, they were to observe the same ceremonies as were prescribed for the funerals of a Tsekiawade Prince. The body was forthwith wrapt up with a fine cloth, covered with a thick layer of cotton; a second cloth came, and, then, another layer of cloth, and so on, until the same process was repeated five hundred successive times. When this was done, the corpse was placed in a golden coffin, and another of the same form and size was turned over it, as a covering. A funeral pile, made with fragrant wood and sprinkled with the choicest perfumes, was prepared. Upon it the coffin was pompously deposited.

At that time, the great Kathaba, attended with five hundred Rahans, was going from the city of Pawa to the city of Kootheimaron. On their way, at noon, the heat was so excessive, that the soil appeared burning like fire, under their feet. The Rahans, extremely fatigued, desired to rest during the remainder of the day, intending to enter the city of Kootheimaron during the cool of the night. Kathaba withdrew to a small distance from the road, and having extended his dought, under the shade of a large tree, rested upon it, refreshing himself by washing his hands and feet with water poured from a vessel. The Rahans followed the example of their chief, and sat down under the trees of the forest, conversing among themselves upon the blessings and advantages of the three precious things. Whilst they were resting, a heretic Rahan appeared, coming from the city of Koothei-

naron, on his way to that of Pawa, carrying in his hand a stick, at the extremity of which there was a large flower, round like a broad cuphoard, forming as it were, an umbrella over his head. Kathaba perceiving the man at a distance, with that extraordinary flower, the Mandawara, *Erithrina fulgens*, thought within himself: it is very rare ever to see such a kind of flower: it appears but through the miraculous power of some extraordinary personage, and on great and rare occasions. It shot forth when my illustrious teacher entered his mother's womb, when he was born, when he became Budha, wrought miracles at Thawattic, and came down from the seat of Tawadeintha. Now, my great master is very old, the appearance of this flower indicates that he has gone to Neibban. Whereupon he rose from his place, wishing to question the traveller; but he desired to do it in such a way, as to show his great respect for the person of Budha. He put on his cloak, and, with his joined hands raised over his forehead, he went to the traveller and asked him whether he knew his great teacher, the most excellent Budha. The Asectic answered that he knew him well; but that since seven days, he had reached the state of Neibban, and it was from the place where this occurrence happened, that he had brought the Mandawara flower. He had scarcely said this word, when those among the Rahars who had but entered into the two first ways of perfection, began to wail and loudly lament over this untimely occurrence, exhibiting every sign of the deepest grief and greatest desolation. The others that were more advanced in perfection, remained calm and composed, remembering the great maxim of Budha, that every thing that has come into existence, must also come to an end.

The name of this heretic was Thoubat.* He had been

* In the course of this work, allusion is often made to Pounhas, who appear to have led a noble life, not altogether the same, but varying considerably according to circumstances. All the Pounhas were doubtless Religious who practised certain duties not regarded as obligatory by all Boudas.

previous to his apparent conversion, a hermit, leading an ascetic's life. Subsequently he became a disciple of Gaudama, but retained in his heart, an ill feeling towards his spiritual master, which revealed itself in the manner he communicated the sad news to Kethaba and his companions. Seeing them penetrated with the deepest affliction, and exhibiting in an unfeigned manner, the grief which weighed on their heart, he said to them : why do you weep and cry ; you have no reason for doing so ; we are now freed from the control of the great Rahan ; he was always telling us : do this, or do not do that : in every way he annoyed and vexed us : now every one can act as he pleases.

The Rahau Thoubat bore envy to, and revenge towards Budha, for the following reason. Formerly he was a barber in the village of Atooma, where he then became a Rahan. At the time we speak of, Budha was coming to that place, attended by twelve hundred Ra-

people, and lived under certain conditions, which separated them more or less from society, and distinguished them from those who followed the ordinary pursuits of life. The difference among the aborigines was a sort of religious enthusiasm, which supplied nature's poverty in potential fields of the most cruel and senseless degradation.

Some of the Pundits, as described, slip into their shawls, and wearing a white dress, in the place of the upper, to be approximated to the Hindustani dress, except that in the shawls, they married. Others are mentioned as being dressed in the Hindustani dress, sitting in the midst of their people. It is said that when Alexander the Great met in some parts of the Hindu country, that he saw many of these disgusting fanatics of Brahminism, who were dressed in the same way as was described in the account of the Hindustani, and under our eyes. A number of them were seen in the most remote places, on high mountains, in the interior of the mountains, and sometimes at the foot of trees, exposed to the elements of the air. They were hermits. They shaved their heads, and the skin of the face, and even the hairs of the head to grow to the great length, and did not cut them for years, which they twisted into a ball, and so that when hanging at them, one would have thought the inside of the head to be a small globe, were hanging down on the back of the shawl, owing to the air of the wind, and most fantastic appearance. Some of these hermits, induced by their severity, attracted round their persons many pupils, eager to acquire science and discipline under them. Such was the three Kathikas, when Gaudama converted during the first year of his public life. Others travelled through the country, exhibiting to themselves in the capacity of preachers and mendicants.

hans. Thoubat wished to make an offering to Budha and his followers, and give them food. For this purpose he resorted to the following very questionable expedient, for obtaining from the villagers rice and other eatables, and preparing them for the great occasion. Thoubat had two sons who wore the dress of Samane. He gave to each of them a pair of scissors, and desired them to go through the street of the village and shave the head of all the children they would meet with, as a token of their entering into religion. The order was punctually executed. The parents of the lads were, then, told, that on such an occasion, it was customary to make considerable offerings. The offered articles, however, would be on this occasion, employed for feeding the great Gaudama who was expected in the place, with a great number of disciples. All the people brought in large offerings of various articles of food, such as rice, oil, butter, and other comestibles. In this manner, by means of such an expedient, the cunning Thoubat, without any cost to himself, was able to make a great display of the choicest dishes to be laid before Gaudama and his disciples, on their arrival at Atoma, and earn for himself the reputation of a very liberal and generous man. Budha acquainted with his conduct on the occasion, refused to accept the offering and forbade all his followers to eat of the food prepared by Thoubat. From that time the latter ever entertained ill-feelings towards Budha, though he did not dare openly to give vent to his passion.

Kathaba was thunder-struck at hearing such an unbecoming language¹ from the mouth of the Rahan Thou-

102.—In a very short time, however, it was discovered, to the surprise of the absolute process of the great general, that the words of the assembly, for the purpose of the great general, were not the genuine words of the great general. The great general, however, were already at work, defaming the great general, and the instructions of the great preacher, Mary, laying more stress on the tablets, than on the authority of their departed district, and to contribute on certain questions, views and opinions evidently at variance with those of India. The enemies of truth were thus, in a very short time, as yet, were in the

bat. He said to himself: if at this time, when there are but seven days since Budha entered Neibban, there are

his presence and matchless wisdom. Kathala sagacious, foresees that their number and boldness would soon increase to a fearful extent, and threaten the very existence of religion. He was roused to exertions, by such considerations, and on that very moment, he resolved to assemble the Elders of the assembly, as soon as convenient after Budha's funeral. He was, it appears, acknowledged by common consent the first of the disciples. He was entitled to that distinction by the renown of his abilities, before his conversion, and by his great proficiency under Budha's teachings, subsequently to that event. But a circumstance related by Kathala, clearly indicates the intimate familiarity existing between the master and the disciple, and the unbounded confidence the former placed in the latter. During a walk, the two friends, if such an expression be allowed, had entered into a more than usual intimate communion of thoughts and feelings: the soul of one had passed into the person of the other, or rather, both souls were blended together, and united so as to become one, in the bosom of a virtuous, high, refined, suffering and painful, sceptic friendship. They made an exchange of their cloaks. Kathala, by putting on Budha's cloak, inherited, as it were, his spirit and his authority. Hence his legitimate right to be appointed President or head of the first Council, assembled a little while, after Gaudama's Neibban.

Our author maintains that the first council was held three months after Gaudama's demise. This important step was taken at Balazagat, the capital of the kingdom of King Anzathath, who doubtless, made use of his royal power to secure tranquility during the deliberations of this assembly, under the presidency of Kathala. The number of Religious that formed the council, is reckoned at five hundred. Its object was, as mentioned by Kathala himself, to silence the voices of many who wished to innovate in religious matters, and follow their own views, instead of the doctrines of Budha. They wished to shake off the yoke of authority, and arrange all things in their own way.

The second general assembly of the Buddhist Religious, was held one hundred years later, at Withahin, in the tenth year of the reign of King Kalathoka, under the presidency of Katha who was assisted by seven hundred Religious. The object of this assembly was to regulate several matters of discipline. It is probable that a spirit of innovation had reappeared, and begun to undermine the strictness of the disciplinary institutions, threatening to weaken the ties that kept together the members of the religious body, and deprive it of that halo of sacredness, that had hitherto rendered it an object of so profound and general esteem, respect, and veneration. The council, moreover, revised the canon of sacred books, and purified it from all the imperfections and spurious writings that had been embodied with it.

Two hundred and eighteen years after Gaudama's death, King Damathokor Athoka, assembled the tinies of Pallostra, which was the capital of a vast and powerful empire. It was in this twentieth year of that monarch's reign, that the third and last general assembly was held at Pallostra, under the presidency of Maingalipata. The last and final revision of the sacred scriptures, was made with the greatest care and labor. The pious Athoka lent to the decisions of the assembly, the influence of the secular power. The Pittagat, or the collection of the religious books, such as it

to be found people holding such a language, what will happen hereafter. These persons will soon have followers who will embrace the profession of Rahans, and, then, the true religion shall be totally subverted: the excellent law shall be in the hands of such persons, like a heap of unstrung flowers that are scattered by the wind. The only remedy to such an impending misfortune, is to assemble a council composed of all the true disciples, who, by their decisions, shall insure stability to religion, and fix the meaning of every portion of the law, contained in the Wini, the Thoots and the Abidama. I am, as it were, bound to watch over the religion of Budha because of the peculiar predilection he has ever shown to me. On

now exists, is supposed to be the work of that council. In the two following chapters the subject of the councils, shall deserve the attention it deserves.

There is a most important fact to be noticed here, which must be considered as a most remarkable result of the third assembly. It forms the grandest era in the history of Buddhism, and it is carefully noted down by our Burmese author. I mean the extraordinary zeal and fervor which seemed at that time, to have simultaneously and powerfully acted for bringing about this mighty but peaceful religious commotion, that was to be felt, not only in the Indian Peninsula, but far beyond the valley of Cashmere, the country of Guzerat in the west and northwest, beyond the snowy ranges of the Hindoojah in the north, and the territories and kingdoms in the eastern direction. King Athoka was then at the height of his power. His religious zeal induced him to make use of all the vast resources at his command, to favor the developement of this comparatively new religion. During the holding of the council, the Religious, tempered, as it were, their zeal, fervor, devotion and ardor for their religious creed, in the middle of their conferences. They resolved to propagate with unremitting zeal, the tenets of the holy religion and extend it all over the world. The spirit of Gandhara seemed to have been infused in the soul of every individual Religious. His a devout fervor glowed in the soul of all, who from that period, had but one desire, that of extending the boundaries of their spiritual empire.

This is certainly one of those extraordinary epochs, when the indolent and apathetic mind of the Hindoos, after centuries of a profound slumbering seems on a sudden, to awake, and, with an unexpected vigor and youthful energy, bursting forth as a terrific hurricane, brings about the most astounding revolutions, or commotions, that sweep with irresistible power, the old political and religious forms, to establish new ones on the ruins of the former. The religious zeal that seized on the Buddhists of those days, and impelled them with an unheard of resolution, for disseminating their doctrines, coupled with the astonishing success that attended their preachings, forms one of the most prominent periods in the religious history of the world.

one occasion, I walked with Buddha, the distance of three gawots; during that time he preached to me, and at the end of the instruction, we made an exchange of our *tsiwarans*, and I put on his own. He said, Kathaba is like the moon: three times he has obtained the inheritance of the law. His affection to my person, his zeal for my religion, have never been equalled. After my demise, it will behove him to stem the current of evil, to humble the wicked, and condemn their false teachings as subversive of the genuine doctrine. With such energetic means, my religion shall remain pure and undefiled, and its tenets shall not be lost and drowned in the midst of the raging waves of errors. Therefore, said the great disciple, I will hold an assembly of all the disciples, for the promotion and exaltation of the holy religion. This design Khthaba kept perfectly secret, and made known to no one.

At that time, four of the ablest Malla Princes, having washed their heads, and each put on a fine new dress, tried to set fire to the funeral pile made of scald and other odoriferous woods, and one hundred and twenty cubits high. Their efforts proving useless, all the other Princes joined them, with the hope that, by their united exertions, they would be able to set fire to the pile. Fans made of palm leaves, were vigorously agitated over the heap of coals; bellows made of leather blew in the same direction; but all the efforts were of no avail. The Princes, surprised and disheartened, consulted Anoorouda as to the cause of such a disappointment. Anoorouda said to them, that the Nats did not approve of their proceedings; they wished that the great Kathaba should arrive and venerate the corpse, ere it be consumed by fire. No fire could be lighted, before the great Rahan had made his appearance.

The people hearing the answer of Anoorouda, wondered at the transcendent merit of the great Kathaba, and anxiously waited for his arrival. They said to each other: who is indeed this distinguished Rahan? Is he white or

black, short or tall? They took perfumes, flowers and flags and went out to meet him and honor him in a becoming manner.

When the great Kathaba arrived in the city of Koo-theinaron, he, without delay, repaired to the place where the funeral pile was erected. He adjusted his clothes in the most becoming manner, and, with his hands joined to the forehead, three times turned round the pile, saying at each time: this is the place of the head: that is the place of the foot. Standing then on the spot opposite to the feet, he entered into the fourth state of dhan for a while, his mind having emerged therefrom, he made the following prayer:—I wish to see the feet of Budha, whereupon are inscribed the marks that formerly prognosticated his future glorious destiny. May the cloth and cotton they are wrept with, be unloosened, and the coffin, as well as the pile, be laid open and the sacred feet appear out and extend so far as to lie on my head. He had scarcely uttered his prayer, when the whole was suddenly opened, and there came out the beautiful feet, like the full moon emerging from the bosom of a dark cloud. The whole assembly burst into loud applauses and continued cheers, on seeing this matchless prodigy. Kathaba stretching his two hands, that resembled two lilies just blooming, held both feet firmly by the heels, placed them on his head and worshipped. All his disciples followed his example and worshipped. Perfumes and flowers were profusely offered by the crowd. When this was done, the feet slowly withdrew into their place, the pile and coffin resumed their natural position. As the sun and the moon disappear below the horizon, so the feet of Budha disappeared, buried as it were into the folds of cloth and cotton. The people, at this moment, wept and loudly wailed: their affection for Budha was evinced on this occasion more forcibly than when he entered the state of Neib-ban.

The feet had hardly been concealed from the sight of

the people, when, without the interference of any one, fire caught the pile and soon set it in a blaze of flames. The skin, the flesh, the muscles, the entrails and liver of the body were all consumed, without leaving any trace of ashes and charcoal, as butter or oil, poured on a great fire, burn and are consumed without any thing remaining. Of the body all had disappeared except the relics. All the pieces of cloth that served to wrap up the body, except the outermost and innermost, were also consumed. The relics of former Buddhas whose lives were very long, resembled a lump of gold. Our Buddha, whose life had been comparatively of a short duration, had said whilst yet alive: during my life time, religion has not been sufficiently diminished: those, therefore, who after my Noiborn, shall obtain of my relics a small portion, be it but of the size of a mustard seed, and build a dzeli to place them in, and worship and make offerings to them, shall obtain a place of happiness in one of the seats of Nars. Among the relics, were the four canine teeth, the two bones that connect the shoulders with the neckbone, and the frontal bone. These are the seven great relics. They were in a state of perfect preservation, not at all damaged by fire, and are called *Atchambinam*. Besides these relics there were some others of a smaller dimension, in sufficient quantity to fill up seven tsarats. Here is the size and shape of these sacred remains: the smallest were of the size of a mustard seed and resembled the bud of the Hingkow; the middle ones equalled the size of a rice grain, divided into two parts, and looked like pearls; the largest were of the size of a pea and appeared like gold.

When the pile was consumed by fire, water came down from the sky, as thick as the arm, which soon extinguished the fire. The Malla Princes poured also upon it an immense quantity of scented water. During all the while, the pile was burning, streams of flames issued from the leaves and branches of the trees, shining forth with uncommon brightness, without burning the trees;

insects of every description were seen flying in swarms on those trees, without receiving the least injury.

In the place where the corpse had been exposed during seven days, the relics were deposited during the same length of time, and offerings of perfumes and flowers were incessantly made. Above them, a canopy bespangled with gold and silver stars was raised, and bouquets of flowers and perfumes were hanging therefrom. From that place, to the one where the ornaments were deposited, the road was lined on both sides with fine cloth: the road itself was covered with the finest mats. Above the road was spread a splendid canopy bespangled with gold stars and flowers. The interior of the building was richly decorated: perfumes and flowers were seen hanging from the canopy. Around the building, masts were planted, and adorned with the five sorts of flags. Plantain trees were planted on both sides of the road, and jars of cool water were laid down, at a very short distance one from the other. From posts of well polished wood, were suspended lamps to be lighted day and night. The box containing the relics, was placed on the back of a richly caparioned elephant, and the precious remains were honored in every possible way, by offerings of flowers and perfumes, by dancing, singing music, rejoicings, and loud acclamations. The Malla Princes, to insure the safety of the relics, had a line of elephants drawn round the place, then a second line of horses, then a third of chariots, then a fourth of warriors. Such precautions were taken both for ensuring the safety of the relics, and allowing time to every body to come and do honor to them.

At that time the courtiers of King Adzathath,* kaew-

* It was at this time that the conversion of King Adzathath to Buddhism, took place, and the formation of the province. The king's father Phupithara was a zealous Buddhist from the very beginning of the preaching of Gautama; his son seems to have kept aloof from the religious movement that took place in the royal city of Ratzagay, within the precincts of the royal palace, and continued to adhere to the tenets of the ancient creed. His faith, however, in the hitherto national religion, that is to say, Brahmin-

intelligence of his demise, for fear of causing to him, too great an affliction. They took every possible precaution, and devised various means for procuring the King's mind to leave, with composure, the loss he had sustained. As soon as the monarch understood what the courtiers intended to say, he faltered successively three times. On each time, steam-baths had an abundant pouring of water over the head, in order to bring him to his faculties. When he became conscious, he wailed and lamented for a long time. Recovered from the shock of his deep affliction, he desired to assuage the grief caused by Budha's death, by procuring some of his relics. For that purpose, a messenger was dispatched to the Malla Princes, with the following request: You are the descendants of the great Themadeti, who rule over the Magatha country, boast of the same noble origin. For this reason, I put forward my claim for obtaining the possession of some of Budha's relics, which are now as his representatives. I will give directions for the erection of a beautiful and tall stupa, wherein they shall be deposited. I and my people shall lay them an object of worship. The Princes of Wehali and of the neighboring states, sent a similar request. Those of Kandiawot and Melapa followed their example. The Kings of Rama and Pawa, the Ponnies of Withidipa also sent in their reclamations, with a threat of having recourse to the force of arms, were their demands disregarded. They soon followed their messengers at the head of their troops.

The Malla Princes, on receiving those messages, consulted amongst themselves as to what was to be done. They agreed that the relics of Budha being the most valuable thing in the world, they would not part with them. Many angry words were exchanged among contending princes. They were almost ready to draw the sword, when a celebrated Ponnia, named Danna, made his ap-

pearance. Under the reign of this sovereign, the Peguans gained a strong footing in Magatha, and secured for itself an ascendancy which it retained with various successes for many centuries.

pearance. He stood on an elevated spot, and making a sign with his hand, he began to speak in a language calculated to smooth the irritation of the parties. Great was his influence over all, since there was scarcely a man in the island of Dzampoundipa who did not acknowledge Dauna as his teacher. O Kings and Princes, said he, hear one word that I have to say to you. Our most excellent Budha always extolled the virtue of forbearance. But you are ready to fight for the possession of his relics; this is not good. Let all of you be now of one mind, with cheerful dispositions. I will divide the relics into eight equal portions. Let every one be ever solicitous to multiply, in all directions, dzedis in honor of him, who was possessed with the five visions, that many may feel affection for the most excellent one. Dauna went on explaining more fully the two stanzas he had recited, saying: O kings and princes, our most excellent Budha previous to his obtaining the Budhahip, whilst he was even an animal, a man and a Nat, practised the virtue of patience; he always recommended it, in all his subsequent preachings. How could you have recourse to open violence, to warlike weapons, for his relics? You are kings of eight countries; come to a quiet and peaceable arrangement on his subject: speak to each other words of peace and good will. I will have the relics divided into eight equal parts. You are all equally worthy to receive your share.

The Kings, on hearing the words of Dauna, came to the place where he stood, and besought him to make eight equal portions of the relics. Dauna assented to their request. They went with him to the place of the relics. The golden coffin that contained them, was opened, and there appeared to their regards all the relics, beautiful like gold. The Princes seeing them said: we have seen the most excellent Budha gifted with the six glories, and all the bodily qualifications of the most accomplished person: who could believe that these are the only things that remain of him? They all wept and lamented. Whilst

they were overwhelmed with grief. Dauna abstracted one of the canine teeth and concealed it in the folds of his turban. All the relics were duly apportioned to all the Kings. A Thagid, who had seen the doing of Dauna, took adroitly the tooth, without being perceived, carried it into the Nats' seats and placed it in the Dzoolamani dzedi. When the partition was over, Dauna was surprised not to find the tooth he had stolen. He did not, however, dare to complain, as his pious fraud would have been discovered. To console himself of such a loss, he asked for the possession of the golden vessel, wherein the relics had been kept. His demand was favorably received and the golden vessel was given to him.

The Maurya Princes, who ruled over the country of Pipilawana, hearing what had been done by Adzatathat and other Kings, went also with a great retinue to the city of Kootheimaron. The Malla Princes informed them that the relics had already been divided, and that there remained nothing but the coals of the funeral pile. They took them away, built a large pagoda over them, and worshipped. The place where the relics were deposited, are Radzagio, Kootheimaron, Wethellie, Kapilawot, Allakapata, Rama, Pawa, and Witulipakke.

King Adzatathat ordered a beautiful and well levelled road, eight couthas broad, to be made from the city of Kootheimaron to that of Radzagio. The distance is twenty-five youlzmas. He wished to adorn it, in all its length, in the same manner as the Malla Princes had done for the road leading from the place where the cremation of the corpse had been done, to that where the relics had been deposited. At fixed and proper distances, houses were built for resting and spending the night. The King, attended by a countless crowd of people, went to take the relics and carry them into his country. During the journey, singing, dancing and playing of musical instruments were uninterrupted. Offerings of perfumes and flowers were incessantly made by the people. At certain intervals, they stopped during seven days, when

fresh honors were paid to the relics, in the midst of the greatest rejoicing. In this manner, seven images and seven Pyis were conveyed in galleys over the distance between the two countries. At Radzgio, the relics were deposited in a place prepared for that purpose, and a dzedi was erected on them. The seven other Kings built also dzedis over the relics they had obtained. Dama built one, too, over the golden vessel, and the Maurya Princes erected likewise one on figures monument over the coals. Thus there were at that time ten dzedis, situated respectively in Radzgio, Kootheimaron, Wethalie, Kapilawot, Allakabat, Watadipaka, Rama, Pawa, the Dama village, and Papilawara. The partition of the relics happened on the 5th of the waxing moon of Nayan, (June). There were altogether 8 Tsarouts of relics, that is to say, a basketful. Each Prince had one Tsarout, that is to say, two Pyis. The upper right canine tooth was taken to the Nats' seats. The lower right tooth was carried to the Gandala country; the upper left tooth was removed to Kalingga, and the lower left tooth, to the Naga seat. The other teeth and hairs of the head and body, were distributed by the Nats, in a great number of other worlds.

When the funeral ceremonies were completed, and the distribution of the relics effected in a manner satisfactory to all parties, K. Kaba, who was the acknowledged head of the Assembly, advised King Adzintahat to do away with the Letzuma era, and establish a new one, that would be called the era of Religion, beginning with the year of Buddha's Nativity, that is to say, on one year 148 of the Letzuma era. The King joyfully assented to the pious request of the Buddhist Patriarch, and was exceedingly rejoiced to have this opportunity of honoring a fresh token of the great esteem he had for Buddha's person.

Many years afterwards, the great Knezon entertained some fear in this mind, respecting the safety of the relics, distributed over eight distinct places, viz: Kootheimaron, Radzgio, Kappila, Allakabat, Watadipaka, Rama, Pawa

and Wethalie.* He wished to have them all put together in a safe and secure place, where they could be preserved, until better circumstances would afford an opportunity to produce them out, and expose them to the respect and veneration of the true believers, all over the Dzampoundipa island. For this purpose, in the year of religion 20, he went to King Adzatathat and said to him, that precautions were to be taken for securing the preservation of the relics. The King asked him by what means all the relics could be had from those who now possessed them. Kathaba replied that he would know how to manage such a delicate affair. He went to the seven Kings who gave to him all the principal relics, keeping by themselves only what was strictly necessary to be deemed an object of worship and good will towards Budha's person. One exception was made in favor of

* We are without any direct information concerning the history of Buddhism during the twenty years that elapsed after Candana's death. But we have allusions made in several places, which clearly indicate that the new religion had to struggle with many difficulties, before it could gain a strong footing in the provinces north of the Ganges. Though they had been the seat of Budha's preachings, though the people had been intimately acquainted with all his doctrines, they were not fully Buddhists, contrary to what, to a great extent, the results of his labors. At Kathamawon, on the very spot illustrated by his death, we have seen an individual rejoicing at Budha's demise, because he would the now liberty to act according to his wishes. He was not a solitary instance of disobedience and rebellion, since Kathaba felt that it was necessary, in order to check the growing evil, to assemble a council, the members of which had to be of Gandhara. This step does not appear to have produced all the good results that were anticipated. The Patriarch of the Buddhists, who is represented to us as trembling for the safety of the relics, was himself increased in this great anxiety. Doubtless there was a strong opposition to his authority with all the Assembly, which was organized to worship and to the remains of Budha, and aimed at producing a new religion, that of the religion of Hwa. During the writer has not sufficient space to enter into a more full and detailed period of time, when the people were divided into a schism, and of a subsequent period, when the worst part of the people were in possession. It is not improbable that in this passage, allusion is made to the time when the relics, by the care of Kathaba, were buried in the mountain of Ralagun, and remained concealed during the many centuries. The object of Kathaba for securing the safety of the relics, reveals an important fact, viz.—that there existed in the relics, the bones of Budha, a great intimacy in the fact of the same nature, and that the people had been venerating Budha's remains. It should be a splendid thing, if the people, who were never mentioned, as the sequel will show.

the relics deposited in the village of Rama, because they were, in future times, to be carried to Ceylon and placed in the great Wihara, or Pagoda. All the relics having been brought to Radzagio, Kathaba took with him, those pious articles, and went out of the city. He directed his steps in a south-east direction, loaded with this precious burthen, which he carried all the way. Having reached a certain spot, he made the following prayer: may all the rocks and stones of this place disappear, and there be, in place thereof, a fine sandy soil; may water never issue from this spot. Adzathat ordered the soil to be dug very deep: with the earth, bricks were made, and eight dzedis were built. This was done for the express purpose of preventing people to suspect the real object that both Kathaba and the King had in view. The depth of the hole was eighty cubits. Its bottom was lined with iron bars. To that bottom was lowered a chapel monastery made of brass, similar in shape and proportions to the great Wihara of Ceylon. Six gold boxes containing the precious relics were placed in this chapel monastery. Each box was enclosed in one of silver, the latter in one adorned with precious stones, and so on, until eight boxes were placed one in the other. There also, were arranged 550 statues, representing Budha in 550 preceding existences, described in the sacred writings: the statues of the 80 great disciples, with those of Thoodaudana and Maia. There also were arranged 500 lamps of gold and 500 lamps of silver, filled with the most fragrant oil, with wicks made of the richest cloth. The great Kathaba taking a leaf of gold, wrote upon it the following words: In after times, a young man, named Piadatha, shall ascend the throne, and become a great and renowned monarch under the name of Athoka. Through him, the relics shall be spread all over the island of Dzampodipa. King Adzatathat made new offerings of flowers and perfumes. All the doors of the monastery were shut and fastened with an iron bolt. Near the last door, he placed a large ruby, upon which the following words were

written: Let the poor King who shall find this ruby, present it to the relics. A Thagla ordered a Nat to watch over the precious deposit. The Nat disposed around it, figures the most hideous and terrifying, armed with swords. The whole was encompassed by six walls made of stones and bricks: a large slab of stone, covered the upper part, and upon it, he built a small dzedi.

Five years afterwards, that is to say, in the 25th year of the Religious era.* King Adzat that died; and, like-

* In the previous section, I noted how, in having forgotten to mention the subject of the *Neobann*, the author of the text had to direct the reader to three distinct objects simultaneously. The following may enable the reader to identify the object of the meaning of *Neobann*.

There are, say, the Butlers, who are the neighbours of Neibhan, respecting the persons of Grahame, the Neibhan, the Kells, the Neibhan, the Neibhan of *Kilmahon*, or suspects of the existence of a Neibhan being; and the Neibhan of *Burton*, or of the *Neibhan*.

The first took place at the foot of the great fig or banyan tree, when Gaudama received his baptism. The second took place at the entrance of Bulhists, at that moment, the Hindu religion, passions, tears is to say, all passions were quelled, extinguished, and for ever forgotten.

The second round of New Year festival was held in the town of Kootheinaran when the five Khamti groups of the two parts of Gyalund's being, were gathered there for the festival and the village was completely destroyed.

The third is what we call the "three thousand" of five thousand years, to be exact, from the date of his birth. This is the period which he has assigned to the creation of the world. The "three" of the trichies of Bodhi that will be still standing when he comes, according to the spot where stood the tree Purna. And the "three" of the "three" of the display of several extraordinary wonders that will be seen only three times, to come out of them. They will disappear, as they are, as the flame that has consumed them.

The idea suggested to him by the value of the word Nibban to these three objects, is that of a cessation of motion, cessation of existence, and cessation of being. Therefore it is impossible not to see in the meaning of this word the negation of the whole of human existence. The writer frankly avows that he has never been ignorant of this, unwilling to adopt a conclusion, which the obvious meaning of the words pointed out in a clear manner. He had found a way to fit his idea into the system of Buddhism, would lead him to a state of peace and comfort with reason. But he has been completely disappointed in his expectations. By what process of arguing has the founder of Buddhism, arrived to such a despairing terminus? How has he been led into that horrible abyss? How has he contrived to silence the voice of conscience, and set aside the clearest innate notions of human mind? Gardana took his departure from a true principle, viz: that there are miseries in this world, attending the condition of all beings moving within the circle of existences. But ignorant of the real cause that has imported miseries into this world, he never could discover the way by which man can convert them to a useful and beneficial result. He declared that all the

wise, all those that had been present on this occasion, disappeared one after the other, from the scene of this world. A small dzedi indicated the place where the sacred relics had been religiously deposited. But in due course of time, the place being no longer heeded by the people, soon become overgrown with bushes, which screened from sight, the modest monument itself. The relics remained buried in that manner, in the bosom of the earth, until after a long period of time, there was to appear, at last, a mighty ruler, full of zeal for the promotion of religion, who would be worthy to render a becoming honor to the relics, and to propagate them throughout the length and breadth of the island of Dzampoodipa. This great event shall be subsequently narrated in a following chapter.

efforts of a wise man ought to converge towards one point, that of freeing himself from all the states of existence. The four mazzas or ways to perfection, lead to that great result. It is here connected with the practice of virtue, the wise man frees himself from all passions which are the real causes which make a being move into the circle of existence. When they are, not subdued but exterminated, there is no longer a cause that impels man into another existence. The end of a being has come. When we speak of the end of a being, we understand its complete and entire destruction, or in other terms its *Nirwana*. Nothing remains of him. The materialist principles of genuine Buddhism teach us not to think of a soul or spiritual substance surviving the destruction of the terrestrial portion of man's being. When Givakana unfolds his precepts and reasons for guiding man in the acquisition of science, and the destruction of his passions, he elicits the admiration, nay the astonishment of the people, at the sight of the profound knowledge of human nature which he displays. But this feeling soon gives place to another of pity, sadness and compassion, when one sees that he has been led to the brink of *Nirwana*.



town of Pawa, to that of Kootheimaron, to be present at the funeral of Budha, he had met with a Rahan, who had given him particulars respecting the last moments and death of Gaudama, and the same time, had dared to express feelings of satisfaction on that mournful occasion, in the following manner: now that our master has gone to Neibban, he will be no longer amongst us to tell us, you must do this, you have to shun that: such a regulation ought to be observed; such a duty is to be performed. We shall hear no longer the reproaches he was wont to address to us. At present, we are at liberty to do what we like, and to follow our own inclinations. Such an unbecoming, nay impious language stung to the quick the ardent soul of the venerable Kathaba. From that moment, he was daily engaged in revolving in his mind, and examining within himself, what would be the best course to be entered upon, in order to keep intact the doctrines he had heard from the mouth of Budha himself, and establish upon a firm basis the religious institutions he so much valued. As soon, said he within himself, as the funerals of the most excellent Phra shall have been performed with a becoming solemnity, I shall congregate together the most zealous and learned members of the Assembly, and with their united efforts and energy, I will oppose the spreading of false doctrines, which obscure the true ones. I will put down the newly invented erroneous disciplinary regulations, by setting in a strong light, the genuine ones. To prevent, in future, the recurrence of similar evils so detrimental to religion, all the preachings of Budha, as well as the disciplinary rules, shall be arranged under several heads, and committed to writing. The books containing the above, shall be held up as sacred.*

* Kathaba speaks of the Pitagat or collection of the scriptures as of a compilation that was to be put in writing, for better securing its fixity and permanency, and preventing, as far as human wisdom could reach, the introduction of new and heterodox doctrines. I feel inclined to believe that this expression is put into the mouth of the Patriarch and that, in all likelihood, he never uttered it. It is probable that during the first ages of Bud-

Agreeably to the plan he had fixed upon, twenty days after Buddha's demise, the great Kathaba profiting of the circumstance that had brought together so many Rahans from all parts, to the town of Kootheinaron, communicated his views to all the Rahans congregated in that place. Having received from all his brethren, a suitable encouragement, Kathaba selected from among them all, four hundred and ninety-nine of the most learned. They were all Rahandas, that is to say, they had all reached the last degree of perfection, with the exception of Ananda, who was but a Thautapan, and, therefore, had only entered into the current that was to drift him to perfection.

It may be asked why was Ananda selected as a member of the future council, since, in point of spiritual attainments, he was very inferior to all his brethren upon whom Kathaba's selection had fallen. Let it not be believed that he owed this distinction, to his royal extraction, or to his being first cousin to Buddha and the friend of Kathaba, or to the venerable appearance, grey hairs imparted to his person. His brethren were full of love, and esteem for him. They had the greatest regard for all that he said, because having always attended on Buddha's person, during twenty-five years, lived with him in

nism, the doctrines were not put in writing, but orally transmitted. For supporting this apparently incredible assertion, we have the testimony of the authors of the Chinese collection, who distinctly state, that during more than two hundred years, after the extinction of the religion in Ceylon, tradition was the only vehicle for transmitting the contents of the Pitagat. Moreover, it is by no means certain that the inhabitants of the Irrawaddy valley, possessed a copy of the sacred scriptures, previous to the voyage of Buddhagosa, from Taiton, to Ceylon, in the beginning of the 5th century of our era. He went to that island for the express purpose of making a copy of the Pitagat, and bringing it over to his countrymen. Be that as it may, the question on this subject is far from being settled. It well deserves the attention of the learned. A satisfactory solution may throw a much wanted light upon the history of early Buddhism. When we consider that Mahendra, the son of the mighty and pious Ashoka, was the head of the mission which, after the termination of the first council, went to preach religion in Ceylon, it is impossible not to suppose that he would have brought over with him a copy of the collection of the sacred scriptures, had that collection been put in writing, at the time that the first Pitagat was his pious errand.

the greatest intimacy, and followed him as the shadow does the body, he was perfectly conversant with the doctrines of Gaudama which he had heard expounded on all occasions and to all sorts of people. All the Religions were unanimous in declaring him worthy to be associated to those who were to compose the synod. Kathaba was delighted at such an opinion which agreed so well with his own.

Kathaba examined afterwards what was the most befitting place for holding the council. Having reviewed successively the various cities situated in the neighborhood of Kootheinaran, he was pleased with none of them. Radzagio appeared to him, on every respect, the best place that could be selected. The city and its suburbs were very populous; the people lived in affluent circumstances; alms could easily be procured, even for a large Assembly, during any period of time; monasteries about the city were both numerous and of great extent. All those advantages combined together, induced Kathaba to give the preference to that city. To this, his brethren unanimously assented.

When those preliminaries had been settled, Kathaba, on the fifth of the waxing moon of Nayon, spoke as follows to the members of the future council: Brethren, you have before you forty days to prepare yourselves, and dispose every thing to hold yourselves ready for beginning the great and happy assembly for which we have to assemble at Radzagio. Let none of you bring forward any pretext for not going to the place that has been fixed upon, on any account, or on the consideration of parents, friends, or children, or even teachers. Every one of us must be prepared to forgo every thing, for promoting the great object we have in view, the exaltation of religion.

When he had spoken in this manner, he took with him a few of his disciples, and by Radzagio, and traced his course in the direction of Radzagio. These while afterwards, Anandapala, and the other monks, a similar number of

brethren went to the same place, by following another road. The venerable Pounna remained in Koetheinaron with seven hundred brethren. The other Religious, not designated by Kathaba, withdrew in various other localities.

Whilst these things were taking place, the ever kind hearted and affectionate Ananda availed himself of a portion of the forty days allowed by Kathaba, to proceed to Radzagio, to give full scope to the feelings of love he entertained for the person of Budha. He employed a part of that time, in revisiting the various places that had been the favorite resorts of his beloved departed Master, the Dzetawon monastery, in particular. Full of love for the memory of Budha, he was seen entering into the monasteries where he was wont to serve him daily, with a most affectionate regard, his eyes bathed in tears, and doing out of respect for him, the same humble but devoted services. He swept the room, made the bed, brought the water, in the same way as if Budha had been present. With a low tone of voice often interrupted by sobs, he was heard repeating with the accent of deep sadness, tempered by love: this is the place where the most excellent Phra sat down: this is the bed upon which he slept; this is the verandah through which he paced to and fro; this is the place where he bathed; and on each spot, he stood a while and shed abundant tears. At such a sight, the people felt their love towards Budha's person, increasing to a tenfold. They accompanied his loving disciple, joined him in his pious offices, and with him wept as bitterly, in remembering the person of the great teacher, his manners and his preachings, as they did, when they heard of his death. Having performed all those pious duties, Ananda left that place and hastened to the city of Radzagio.

When all the Religious had congregated, the occupants of the eighteen monasteries that were spread in the neighborhood of Radzagio, had to leave them, and make them over to the new comers. All the five hundred Re-

ligious spent the festival day of the full moon of Watso, together with occupants of those places. After the performance of the usual devotions, they were left alone in the undisturbed possession of the above named monasteries. But the buildings were found in such a bad order, that they required important and immediate repairs. Moreover, they were in a state of unbearable uncleanness, and it was deemed necessary to have them well rubbed and washed. The cause of this disordered state was this: when the occupants of those places heard of the approaching death of their great teacher, they had hastened to Koothemaron, and there was not one left to take care of the dwellings, and keep them in good order. To have the evil remedied, Kathaba accompanied by a large retinue of his most remarkable brethren, went, on the second day after the full moon of Watso, to the palace of King Adzatathat, who received him with every mark of respect and immediately inquired about the subject of his visit. Kathaba explained to the monarch the object of his coming to Radzagio, with five hundred of the most distinguished Religious. I desire, said he, to confute error and to proclaim truth. My greatest wish is to promote the sacred cause of our holy religion. For that purpose, I have with the concurrence of all my brethren, resolved to hold a synod composed of the principal members of the Assembly. We ask from you, O King, the favor of causing the 18 monasteries of Radzagio, to be repaired, for our dwelling, and also to give orders for the erection of a spacious hall, which shall be the place of our meetings, for discussing various subjects relating to religion.

Adzatathat joyfully assented to the proposal and demands of the Buddhist Patriarch. He gave full liberty for the holding of the council saying: my power and that of the Law are now at your command. He gave immediate orders for putting in perfect order the dwelling place of the Rakkas. On the southern face of mount Webhara, there was a cave which had been a favorite place of resort

with Budha, during the seasons that he spent at Radzagio, in the Welowon or bamboo grove monastery. That spot was fixed upon, as the fittest for the holding of the Assembly. Adzatathat summoned in his presence the most skilful workmen, and commanded them to exert all their skill and talents in erecting a Hall, worthy of the members of the assembly that was to meet within its precincts. The ground was, at first, encircled with a fence. A fine flight of steps made with the utmost care, led from the bottom of the hill to the spot, where was built the magnificent Hall, decorated with a profusion of the choicest ornaments, and surpassing in beauty and elaborate work, the stately dwellings of Princes. Five hundred mats for the accommodation of the Religious, were disposed in the south of the Hall. The seat of the President was placed opposite, in the northern part. In the centre, but facing the east, a seat resembling a pulpit, was raised: upon it was laid a beautiful fan made of ivory. When the work was finished, Adzatathat informed Kathaba that the work was completed, and the Hall ready for the projected meetings.

It was on the full moon of the Wakhiong, (August), that the first conference was to take place, and the council to be opened. On the day previous, some Rahans made a remark on the circumstance of Ananda being allowed to become a member of the council, though he was but a Thantapan, and had, as yet, to ascend the three other steps of Thakadagan, Angagan and Rahanda, before he became a Arabat. This remark made with very little moderation, greatly affected and grieved the tender heart of Ananda. No time was to be lost, he knew that on the following day, the council would be opened, and he could scarcely hope to be tolerated as an exception, in the midst of his brethren. He withdrew in a quiet and retired place, resolved to do his utmost to obtain that which he felt he was in need of. He began to meditate with much attention: but the desired object of his wishes was as yet far from him. He thought of Budha. Whilst

he was continuing his mental labor until midnight, he heard a voice telling him to apply himself to the labor of a higher order, to Kammitan. This was a flash of light, that illuminated his mind. The exercise lasted until a little before day-break. At that time, Ananda left the walking place, and went to his room to take a little rest. He sat on his bed. Between the short time that it took to raise his feet from the ground, and lay the head over the pillow, Ananda was delivered from the bands that keep a being in the whirlpool of existence, and he became a Rebhanda.

On the fifth of the waxing moon of Waddarag, the 499 venerable members attired with their robes, and carrying the mendicant's pot, assembled in the Hall, at the entrance of the Webhara cave. Each member occupied his own. Ananda's place alone was without its occupant. On a sudden, by the power of the virtue now inherent in his person, Ananda appeared among his brethren. The appearance of his face resembled a ripe palm-fruit. It was beautiful as the moon in its full, emerging from the bosom of a cloud; as a newly polished precious stone, on a piece of fine cloth; as the water lily blooming at the rays of the morning sun. It reflected the rays of perfection which had just been communicated to him, and exhibited it, in unmistakable signs, to the assembled Religious.

Every arrangement being completed, and the members occupying in silence their respective seats, Kadda, in three times praised Buddha. He then asked the Elders of the assembly, which of the discourses, the instructions, the discipline, or the metaphysics deserved the priority in the discussions that were to begin. They answered that the discipline being the soul and ornament of religion, it deserved the preference. He asked them to appoint him whom they thought the fittest to occupy the pulpit. They all were unanimous in electing Oonib, though Ananda was worthy of such a distinction. The reason of the selection is the following: On one occasion, Buddha had openly declared that amongst all the Religious, or the

members of the Assembly. Oopali was the most fervent in observing the regulations of the Wini. Then Kathaba said: Brethren, since you have given the preference to the venerable Oopali, let him have it. The venerable Oopali said in his turn: Brethren, listen to my words: having been selected by the Assembly to answer all the questions relating to the Vinaya, I accept this honorable task, thus imposed upon me. When he had spoken, he rose from his place, threw a part of his cloak upon one shoulder, bowed to the members of the Assembly, went to the pulpit, sat down, and held the ivory fan in his hand.

Kathaba, from his own seat, addressed Oopali and said: venerable Oopali, in what place has the most excellent Phra enacted the commendment, respecting the first of the four sins, called Paradzika? Oopali answered: in the country of Wehhalie. To whom was allusion made, when this commendment was published? Allusion was made to Thaulain, the son of Tumanda Pounha. What was the cause of such an enactment? The sin of fornication he had committed. The President addressing the assembled fathers, said: Brethren, you have all heard what regards the circumstances connected with the first Paradzika: let this article be noted down, and its admission and sanction be proclaimed aloud. It was done so. All the members accepted it. At that moment an earthquake was felt. The same method was observed as regards the three other Paradzika. They were unanimously accepted by the members of the assembly. Oopali was successively questioned by the President, upon the other regulations of the Wini, viz: the 13 Thingadlithet, the 2 Donay-a-niga, the 30 Nisezgi Palzeit, the 92 Palzeit, the 4 Wakkathani, the 75 Theikkabot which are named Adikarana-thema. In all 227 regulations. Moreover, there were added the 80 (Banawara), Khanduca, and the 25 Parawira. These several divisions form the collection called Wini Pitagat. When the final sanction had been given to all those points, a mighty earthquake was felt a

second time. The venerable Oopali laid down the ivory fan, rose up, came down from the pulpit, reverentially saluted all the Brethren, and returned to his own seat.

The President addressing the company said: Brethren, hearken to my words: If it be your good pleasure, we shall discuss at present the Thoots or the instructions, orally delivered unto us, by our most excellent Master. Whom shall we appoint to answer the questions I shall put him on this subject? They all unanimously elected Ananda, who having always, and on all occasions, accompanied Budha, was better acquainted with his preachings than any other Religious. Then the President added: Brethren, if it be agreeable to you, I will duly question the venerable Ananda. The latter likewise said: Brethren, hearken to my words: Since it is acceptable to you, I will answer all the questions on the Thoots, which our venerable President shall put to me. Then, he rose from his seat, arranged his cloak on one of his shoulders, respectfully bowed to the Assembly; and ascending the steps of the pulpit, he sat down and held in his hand the ivory fan.

The President addressing the Assembly, said: Brethren, in the Thoots, there are several parts or divisions. There is the division called Thingiti, which has also subdivisions. Which shall I fix upon, to begin our session? They answered: let us begin with the Diga-thingiti which contains 35 Thoots, and out of this, the Silakhanda which includes 13 Sermons or Thoots. It was on the first, called Bhramadzala that the questions were put. The President put the following questions to the venerable Ananda: In what place was the Bhramadzala Thoot preached? He answered: in the Mingeon Hall, situated in the middle of a grove of Mango trees, half way between Radzagio and the village of Nalanda. To whom was allusion made? To Thouppya a holder of false doctrines, and to a young man, named Bramada. For what reason was such allusion made? Because both had been ungrateful to Budha. Similar questions were put for each thoot of

this division, and suitable answers were given in a like manner. The same mode of proceeding was observed for each sermon or thoot of the following divisions. When all the explanations had been given, by the speaker, all the assembled brethren, with a perfect unanimity, assented to all that had been said.

When the work on the Thoots was completed, the whole collection was called the Pitagat Thoots. Ananda rose from the pulpit, placed the ivory fan upon the table, respectfully bowed to the Assembly, and returned to his own place.

The President addressing again the assembly, requested them to designate him, who, in their opinion, appeared to be best fitted for answering all questions, on the third part of the sacred scriptures, the Abidama. They unanimously selected the venerable Anooroudha. When the choice had been fixed upon and agreed to, Anooroudha accepted the honor conferred on him, rose from his seat and saluted his brethren. He then, gravely ascended the pulpit, sat down and held the ivory fan, into his hand.

The President questioned him on the seven divisions of the Abidama, following the same order he had observed previously, in treating of the two first parts called Pitagat. The occupant of the pulpit having returned due answers, and the assembly having testified their approbation in a unanimous manner, the council was brought to a close. It had lasted seven months, from the full moon of Wakhaong, to the full moon of Tabaong.*

* The collection of the Buddhist scriptures is divided into three parts, called the three Pitagats, or the three baskets, respectively named the Wm Pitagat, the Thoots Pitagat, and the Abidama Pitagat. The manuscript that the writer has had for his use, though correct in the main, is certainly defective in the enumeration of the divisions and subdivisions of the three great collections. He will, however, mention them such as they are enumerated by the Burmese author, the few errors that may be detected, can easily be corrected by those who have in their possession the Ceylonese collection, as there is no doubt that the work now under consideration, is an abridgment of a more voluminous compilation to be found in Ceylon.

The divisions of the Wm are Bikoo Patimook, Bikooee Patimook, Bi-

1. The first step is to identify the key components of the system. This includes understanding the hardware, software, and data involved.

It is important to note that the above results are based on the assumption that the data are stationary. If the data are non-stationary, the results may be biased. Therefore, it is important to test for stationarity before conducting the regression analysis.

There is a large number of people who are not members of the college and who are not members of the college and who are not members of the college.

As a result of a proliferation of foundation supporting the study of the history of the Negro in America, the study of the Negro in American history has become a field of research in which the student of American history is almost bound to find some material of interest. The Negro in American history is a subject which has long interested the student of American history, and the study of the Negro in American history has become a field of research in which the student of American history is almost bound to find some material of interest. The Negro in American history is a subject which has long interested the student of American history, and the study of the Negro in American history has become a field of research in which the student of American history is almost bound to find some material of interest.

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

reign lasted altogether, thirty five years. He died in the year 25th of the religious era. He was slain by his own son Ouddia-badda, who succeeded him and reigned until the year 40. He was in his turn, murdered by his son Anooronda, who, also fell after a short reign, by the hand of his son and successor, Manta. This Prince reigned until the year 49. He met with a similar tragical end. His son Nagata-saka killed him and ascended the throne. He reigned until the year 53. The people of Patliputra, justly shocked at the horrible and barbarous murders, which incessantly sullied the very steps of the throne, revolted against the race of those bloody Princes, and put an end to the line of Kings, who are aptly called the parricide Kings.

Among the 300 Princes and Nobles, whom Adzatathat had brought over from Wechaie, one of them had a daughter remarkable for the accomplishments of her person, and the attainments of her mind. She was, by the order of the King raised to the position of a courtesan, in Radzagio. Whilst engaged on that course she had a male child, whom, with unnatural feelings, she ordered to be thrown, during the night, in the midst of bushes, outside the city. A Naga guardian of the place watched over the infant and carefully protected him. On the following morning, the King happening to pass by, heard the sound thoo-thoo, many times repeated. It was the Naga who made this noise, in order to attract his attention. The King having sent one of his officers to the spot, the sound was coming from, was informed that an infant still alive, was laying there, under the guard of a Naga. Moved with compassion, he ordered the child to be forwarded to his palace, and had him carefully brought up. On account of the sound thoo-thoo which had been heard, and of the Naga that had been met on the spot, the child was named thoo-thoo naga. He grew up and became an accomplished Prince. The people who had rid themselves from the line of Parricide Kings, unanimously proclaimed him King, in 63.

That monarch, not unmindful of his mother's origin, reestablished the city of Wethalie and fixed in it, the royal residence. From that time, Radzagio lost her rank of royal city, which she never, hereafter, recovered. He died in '81, and was succeeded by his son Kalathoke, who, as we shall see subsequently, had a long reign of 28 years.

We must show, now, how there has ever been a regular and uninterrupted succession of eminent doctors, who have successively communicated to each other, the genuine doctrine, from Budha, down to the time of the third council, that is to say, during more than two hundred years. The venerable Oopali had learned the Wini at the feet of Budha himself, and had for his chief pupil, the venerable Dantaka, who, in his turn, became the teacher of the venerable Thaumaka. The latter was the instructor of the venerable Seiggiwa, who, also, brought up to the knowledge of the true doctrine, the venerable and renowned Mauggali-patta. Dantaka, by birth, belonged to the Pounha race of Wethalie. Having become a Patzin, he attained to so great a proficiency in the religious science, that Oopali placed him as the instructor of a thousand Religious, in the three Pitigats. Thaumaka was the son of a rich merchant. He became a convert to Buddhism and entered in religion, at Radzagio. His remarkable mental attainments induced his superior, to give him the charge of initiating others, to the knowledge of the sacred doctrines. Seiggiwa was the son of a Nobleman of Pataliputra. On a certain day, he went with many companions into the monastery of Thaumaka and found him in a state of trance. The young visitor wondered at what he saw. From admiration, he passed to respect and love, and wished to become a disciple under him. He succeeded so well in his studies, that he deserved to become the master of the most celebrated of all, Mauggalipatta. Previous to his present existence, the latter was in one of the seats of Brahmas. He incarnated in the womb of a Pounha woman. When he was

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[illegible][illegible][illegible]

At that time there lived on a mountain, in the upper Ganges a celebrated Religious, named Saupakami. He was 120 years old, and had been a disciple of Anand. To him, the zealous Ratha applied in order to have the questions at issue with the Weizel Rahms, finally settled. He minutely explained to him the ten points of disci-

pline, on which they were at variance with the Wini. Sampa-kami fully agreed with the proposal and was of opinion that there should be held a general assembly in which the points in dispute should be examined and the schism put an end to.

Some Religious, about sixty in number, appeared to give a leaning towards the schismatical party. They resolved to go to Thaurata, where lived the celebrated Rewati whose extraordinary wisdom quelled the quakers and lashed the blustering. They were told Rewati, being of their wicked sect, would have in him abhorrence for their opinions, and that he would say so much of his own people and went from Thaurata to the town of Senkhu. When he had heard that they were following him he went directly close to the place he lived in, he removed to a fig-tree growing close to Ordun, and subsequently to Hgathaurung and to Thaurata.

At the same time it happened that Athia, with the venerable Tawpyata, wished to go and have a meeting with Rewati, in order to place him on his guard, and to bring him over to their party. They met him at Thauratzati, in the evening, and during the whole night, made him acquainted with all the doings of the Wadzi Rahans, and begged him to declare openly which of the two parties was in the right. Rewati at once pronounced in favor of the Pawera Rahans, and condemned the opposite party on each of the ten points in dispute, and looked upon them as innovators and schismatics.

During that time, the schismatical Rahans were not idle. They wished, also, to draw Rewati to their party. Having ascertained that he lived in Thauratzati, they went by boat and ascended the river as far as that place. They carried with them many presents, suitable for Religious. Having landed, they took their quarters under a large tree. Rewati knowing their wicked intent, would not receive their presents, nor hold communion with them. Undismayed by this first check which they had received, they tried to obtain access to the master by the means of

the disciple. They offered him some presents, which he refused, and then counsel. Meanwhile they urged him to pay attention to his teachers, to give them a favorable hearing. He made but one attempt to introduce the subject with the one exception. Bewick, however, was on his guard: he administered to his inquisitor discipline, such rebukes as to be of real benefit, and no further attempt. His name was Oursin. He sent all the Rogerses, but to Wethah.

To facilitate the hearing of discussion, and bring the question at issue before a competent tribunal, the W. dikean movement in W. Florida was selected, as the fittest place for holding a general assembly, where both parties would attend, and endeavor to come to a mutual understanding. Out of an immense number of Religious, 700, the most conspicuous for their learning, were selected by Rath and Rewati, to be members of the assembly. But to render the discussion clear and easier, it was agreed that each of the ten points, should be first discussed by eight Religious, four from each party. R. Smith, S. Smith, Rath and Thompson represented the cause of orthodoxy, and S. Smith, and Th. Smith, K. Smith, and W. Smith, for the opposite party.

[illegible]

women, had become old; the death of queen Elizabeth, the
 ing of gold and silver. And now we are going to
 the four great world religions.

[illegible]

This is confirmed by a letter from the Assembly of the 12 Kibbutzim, held in 1921, under the reign of Kibbutz. The letter appears to have favored the party of the Weizel Kibbutz. The Assembly lasted eight months. The canon of Scriptures was likewise arranged and determined as it had been done by Kibbutz, in the first year.

Among our 100 members of the study, we found 50 females and 50 males. Forty-one percent of the sample was female, which is the predicted sex of *Amphispiza bilineata*. We also found 40 males and 60 females in the sample of *Amphispiza bilineata*.

Early findings on the effects of exercise on the cardiovascular system have been inconsistent, as shown by the contradictory findings of a few of the early studies. Both static and dynamic exercise have been found to increase the heart rate (HR) of the resting individual, but the effect of static exercise on stroke volume (SV) and cardiac output (CO) has been controversial. In contrast, dynamic exercise has been found to increase SV and CO. These findings are difficult to reconcile, but it is well established that during periods of more than a few minutes, 18 different

schools branched off.* Of these, seventeen offered the sad spectacle of important changes in points of discipline

* The following observations are a few papers respecting the causes that have occasioned the increasing of the disease, and which has also a curious state of the disease existing in the French community. The disciplinary regulations appear to have occupied the Spanish part of the discussions, that took place during the period of the late epidemic. Some of these regulations were of a trifling nature. We would know the Belgians could lay so much stress on a regulation of that kind, as they felt to put some salt, or other commodities, in their mouths, that would have been offered without such restrictions. The example of both parties, in the controversy, indicates too, a deadly kind of opinions, which, in these parts, had been always unusual, to George Brown. In Werthaler and Thavattin, the holders of false notions, but at times, bold and numerous. In the days of the late epidemic, was prevailing in those places. In the beginning of the late epidemic, an error had been, when he visited those places, says that he had never imagined it as serious as it is, and that heretics were prevailing in the community. A visit made to him from these circumstances, that he had never before heard of these places, or, at least, that it was never the case of the epidemic of the epidemic.

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The eight hundred copies of the Arabic version of the Bible distributed throughout the British Mandate were given out in a haphazard fashion, and in that of all the churches in the region, only the Church of the Holy Sepulchre had the complete manuscript which the writer possesses. The Christians in the Holy Sepulchre church have, but their respective names. Had the complete copies been distributed to each school, been given out, they would have been more useful, for, not being long, and with a sermon, or homily, such as he has in use, he has thought that it was useless for the people to have more than a few and a good one, a strong defence of the faith.

gain, and would afterwards become a famous Religious, under the name Mauggaliputta. This vision filled their souls with the pure type, which was as yet increased by the view of the expansion and development which religion would receive through the aid of that great personage.

After a reign of 22 years, King Pitza-muka died, leaving nine sons, the eldest of whom was named Baddasena. They all reigned successively, each during a period of thirty three years. The last of them Pitza-muka was the youngest. At that time a number of robbers desolated the country of Magadha. One certain day, a man, named Ouggase-ma, who followed with their gang, inquired from them what means they followed in order to obtain their livelihood. They plainly told him that they knew nothing about the tilage of the fields, and were unacquainted with the business of trade; they had no other way left, for maintaining themselves, but to seize, by force whatever they chance to meet. Ouggase-ma taken up with the boldness of these men, thought to join their company, with his eight brothers. This offer was gladly accepted. It appeared, however, that in one of their depredatory expeditions, their chief was slain. Ouggase-ma was appointed by common consent, to take his place. Being of a bold and daring daring, he said to his associates: Friends, it does not suit brave and enterprising men as you are, to commit your attacks on petty villages and small towns; you ought to aim higher. He then represented to them in a forcible language, that King Pitza-muka was deficient in courage, and neglected entirely the duties of a King. The moment is favorable added he, to attack Pataliputra itself. His opinion was universally accepted. The King more fond of pleasure than of business, offered little resistance. He was killed at the taking of his capital, and Ouggase-ma sat on the throne, under the name of Ouggase-ma-nanda.

He was succeeded by his eight brothers. They reigned successively during the short period of 22 years. The

signs foreshowing his future greatness. He purchased him, for the sum of one thousand pieces of silver, and brought him up along, with his other adopted son. Each of the boys had a splendid necklace of gold. On a certain day, Dzaneeka ordered Poupputa, for such was the name of the first adopted son, to take a sword and go to Tsanda-gutta whilst asleep, and take from him, his necklace of gold, without, however, cutting the thread, or even unloosing it. Poupputa, obediently to his father's order, went near the place where his brother was sleeping. He stood over him, and examined attentively, by what means he could execute his father's order. After many fruitless combinations, finding it impossible to do so, he went back to his father, and related his disappointment. Dzaneeka without addressing him a word of blame, remained silent.

A few days afterwards, Dzaneeka called Tsanda-gutta and commissioned him to take a sword, and during his brother's sleep, to take away from him, his gold necklace, carefully avoiding either to cut the string, or to untie it. Tsanda-gutta went to the place where his brother was sleeping. After a few moments of reflexion, seeing but one way to obey his father's order, he cut off at once his brother's head, and brought away the necklace of gold, which he placed at his father's feet. The latter without giving a sign of approval or displeasure, remained silent.

Dzaneeka gave all his treasures to Tsanda-gutta. Having pointed out to him and minutely explained the course he had to follow, for achieving the highest station he was destined to, the Poupputa repaired to some other place, bidding him to remember him, when his head became a King. With the treasures left at his disposal, Tsanda-gutta levied men, and went on from success to success, until he possessed himself of Pataliputra and killed Daminda. He received the water of consecration, and began his reign in 163. That monarch seems to have been accustomed to the use of poisons. For it happened that, on a certain, his first

Queen belonging to the Manu, had tasted a mouthful of a dish prepared for the King. This caused her death. At the time of that fatal occurrence, she was far advanced in pregnancy. The King, without a moment's delay, ordered her belly to be opened; the foetus was taken out and put in the belly of a goat of the Manu. The child lived and was called Barhasana.

Tsandegater, after a reign of 24 years, died in 187, and was succeeded by his son Barhasana only 16 years old. Both the father and the son, were supporters of the Pounias, and not only an immense number of them in their palace. Barhasana reigned 25 years, that is to say, until the year 212. He had 100 other 101 sons. His first Queen, called Pounia, had become the mother of two sons, called Adama and Pounia. When she was pregnant of the first, she had five dreams:—She thought she was stretching her body across the face of the sun; and the other, on the mount Shik.—It appeared to her that she was devouring the earth: Shik.—She fancied she was eating the clouds: Shik.—She imagined she was eating the worms of the earth: Shik.—She imagined she was eating the bones of all the dead. According to the prediction of the soothsayers, the first dream meant that the son whom she had first conceived, would rule over the whole of the island of Fouqui; that he would destroy all his brothers, who would attempt to dispute him the throne; that he would destroy all the heretics, or upholders of false opinions, who hid, in their obscure, the glory of religion; that he would bring all above the earth to the level of the sea, and all below the earth, to the level of the sea.

When Adama was 16 years old, he was sent to Outzeni, to govern the city, and the merchants annexed to it. On his way to the city, Adama had to pass through Wedli, distant 700 miles from Pailipour, in a country where the natives were then harassed by the Pirates of Kallipour, who at that time had been almost destroyed in the day of Buddha. In that place he

married the daughter of a richman, named Dewa. After his arrival at Outzeni, Athoka's wife presented him first with a son, who was named Maheinda, and subsequently with a daughter called Seingamitta. Athoka remained nine years at Outzeni. At the end of that period, hearing that his father lay dangerously ill, he hastened to Pataliputra, to assist him and render all the services dictated by filial love. On his return, having to pass through Wédika, he left in that place, his wife and his two children. A little while after his arrival at his father's capital, the King breathed his last, and Athoka was proclaimed King.

The new monarch, however, found himself soon surrounded with many enemies. With the exception of Teissa, who was born from the same mother, all his brothers conspired against him. The oldest of all, named Thoumana was the originator and leader of the rebellion. After a protracted struggle, Athoka's good fortune prevailed. His rebellious brother Thoumana was overcome and made a prisoner: soon after, he was put to death. The same sad and cruel fate befel the other ninety eight brothers. But it took three years, before Athoka could free himself from all his enemies. On the fourth year after his accession to the throne, that is to say, in 218, he received the royal consecration, and in honor of his mother, took the name of Dummahoka. He obtained a universal sway all over Dzimpoundipa.

Up to the period of his consecration, Athoka had always favored the Ponnias. In imitation of his father's conduct, he fed daily an immense number of them in his palace. They all dressed in white clothes. It was but after he had received the royal consecration, that he became a convert to Buddhism, through the instrumentality of his own nephew, the Rahan Nigrauda. A few particulars respecting this celebrated Religious may not be unacceptable to the reader.

After Thoumana's death, his wife Thoumana-dewi was near the moment of her confinement. Under disguise,

she contrived to baffle the snares of her husband's enemies, and elude their pursuit. She went in the neighborhood of the village of Dountsanka, a little distant from Pataliputra, in an eastern direction, and rested under a Banyan tree. A small shed was provided for her, and the headman of the village, who looked upon her, as his daughter, supplied her with food. She was delivered of a son, whom she named Nigrauda. When he was about seven years old, he was consigned to the care of the venerable Varuna, who instructed him in his monastery, and taught him the Kamaten. He became a Religious, and was made a Patzin. The monastery of the venerable Varuna, was not very distant from the southern gate of the city.

On a certain day, the young Religious Nigrauda rose up at an early hour, and having paid his respects to his great instructor, put on his cloak, and taking under his arm the mendicant's pot, left his monastery, entered the city by the southern gate, and shaped his course towards the eastern one, with the intention of going to visit his mother. At that very moment, King Athoka was standing over the lion's gate of his palace, enjoying the cool of the morning breeze. He saw the young Religious passing with a grave and steady step. All was graceful and dignified in his deportment. A placid joy, a serene modesty and a majestic appearance, beautified his countenance to such an extent, that at the first look, the King felt an irresistible affection for the young Samane. Without a moment's delay, he despatched an Officer to call him. With a kind and affectionate tone, the King invited him to ascend the steps of his palace, and insisted on serving him his meal. When the repast was over, Athoka said, young Samane, do you know well all the doctrines taught by your instructor? I am somewhat acquainted with them, replied modestly Nigrauda. If such be the case, will you be pleased to explain them to me? He then said in reply: He who is diligent in practising the duties that procure merits, enjoys true happiness; he shall

be exempt from death. He who neglects the duties that procure merits, is unhappy, and is in a state of death. The King delighted with the instruction delivered to him by the young Samane, offered him several presents, suited with the religious profession. But Nigrauda would not accept them, except in the name and for the benefit of his instructor: because it was he who had the charge of teaching people to avoid evil, to do good, and to practise the religious duties. As to him, he was but a disciple. Athoka was greatly pleased with the modesty and disinterestedness of the young Samane.

On other occasions, the King sent for Nigrauda and heard his instructions, with such a good result, that he gradually became a perfect convert. By the advice of his spiritual guide, Athoka made daily presents to a certain number of Religious of the Buddhistic persuasion. The number of the Religious, who every day attended the court, for receiving presents, gradually swelled to the amount of 60,000. Nigrauda instructed his royal pupil on the three Samanas, and the five precepts. He infused into his soul, a tender love for Buddha and his Religion. The great change in the King's dispositions, happened on the fourth year after his coronation. Up to that time he had favored the party of the Pounhas, as his father and grandfather had done. He was in the habit of daily affording food and maintenance to sixty thousand Pounhas, wearing the white dress.

Not satisfied with the liberal offerings of every day, the King said to the Patans: my intention is to build a great number of Dzedis, in all the cities of Dzampoudipa. But where are to be found the relics of the most excellent Buddha that they may be divided and enshrined into the principal Dzedis? By his order, the relics were searched in every direction. The Dzedis already built in Wethalie, Kapilawot, Allakappa, Pawa and Koutheinaron, were all demolished. An exception was made in favor of the dzedi in the village of Rama. The Nagas, guardians of the place would not allow that monument

to be touched. In vain, did the workmen strive with pickaxes, to demolish the dzedi. Their instruments broke into pieces, as soon as they came in contact with the building. But in none of them could the precious deposit be found. The King commanded that the demolished sacred monuments, should be rebuilt precisely in the same shape and form as they stood previously. Athoka disappointed but undismayed by his want of success, directed his steps towards Radzagio, resolved not to relent in his exertions, until he had found the precious object of his eager desires. Having arrived into that place he assembled all the Rahans and people, and inquired if there was no person, who could lead him in the way to discover the relics. In the crowd there was a Rahan, 120 years old, who said, that when he was a Samane about seven years old, his superior directed him to take some flowers and perfumes, and leading him to a retired place, said to him: you see that dark bush in the middle of which, there is a small stone dzedi: let us prostrate before it, and make our offering. When this was done, he added with a solemn tone of voice; young Samane observe well this spot, and ever remember it. He said nothing more, and we returned to our home. This is, doubtless, said the King, the very spot I am searching after, without having ever been able, hitherto, to discover it. The King and his people hastened to the indicated place. Great offerings were made to the guardian Nat, in order to propitiate him. The Nat assuming the shape of a young man, removed all the obstacles that obstructed the way to the place. When the King was near to the first door, he discovered the ruby whereupon was seen the above related inscription. On touching the bolt, the door was suddenly opened, when, to the great surprise of all present, the lamps that had been lighted 218 years ago, were found burning and full of oil; the flowers, without the least sign of withering, were as fresh and beautiful as those in the gardens; the smell of the perfumes seemed to be even more exquisite than that of new

All that has been herein above related, respecting the partition of the relics by Dharma Kōshō, has been extracted from the book, called *Shōmō Hōmon*. But Lewis wishes to know all the particulars concerning the place where the relics have been deposited, &c., must have recourse to the books called *Dōji Wm.* and *Nishinokata Wm.*

On a certain day, a likeness of Buddha was placed before the eyes of Athoka. The King was delighted with it. He wished to multiply the number of statues, so that they could be seen in every part of his dominions. He gave orders for the building of monasteries, in the 84,000 towns of his immense dominions. This happened in 220 of the Religious era. It was but three years afterwards, that is to say, in 223, that took place the de-

that $t \in K$, so that $\alpha(t) = t$. Then $\beta(t) = \alpha^{-1}(t) = t$, so that $\beta(t) = t$. Thus, $\beta(t) = t$, so that $\beta(t) = t$.

[illegible][illegible]

I have been thinking about you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I am still working hard, but I find it very tiring. I wish I could see you again. Write soon.

Your friend,
John Doe

For policy purposes, it is better to test the market for a particular product than to

dication or consecration of the dzedis in which portions of the relics were to be enshrined. Throughout his realm, the King issued a proclamation inviting all the people to attend to the observance of the eight precepts. The royal mandate was duly attended to, and the religious festival celebrated with the greatest solemnity. On that occasion, the King made abundant donations to the Religious, and strove to display his zeal for the promotion of religion.

Delighted with all that he had done, the King said to the venerable Mauggalipata: I have endeavored to labor for the exaltation of religion, by every means in my power. I have built religious monuments through the length and breadth of my dominions: I have made offerings on the grandest scale: Can I now consider myself as entitled to the inheritance of religion? The venerable Mauggalipata replied: Great Prince, you have indeed done much towards the advancement of the good cause. But something else more excellent, is, as yet, to be performed, that you may acquire a right to the inheritance of religion. What is that, asked the King? It is most perfect and meritorious, replied Mauggalipata, that you should consecrate your son Maheinda, and your daughter Singameitta, to the service of religion. Athoka, immediately asked his son, who was eighteen years old, whether he would like to become a religious. Maheinda answered in the affirmative. He was forthwith ordained Samane. Mauggalipata acted, on the occasion as President, and Mahadewana as master of the ceremonies. Singameitta was equally ordained. The President was Dammapata, and the person acting in the ceremony, was Oopali. This happened in 223. Maheinda learned the Pitagat under the immediate superintendence and tuition of Mauggalipata himself. His proficiency both in the study of religious science, and in the practice of virtue was so great, that his teacher placed him at the head of a thousand Rahans whom he was commissioned to instruct.

The great liberality of the King towards the Buddhists, the efforts that he made for the promotion of the new religion he had embraced, alarmed those who belonged to the opposite party. The Ponnias saw themselves without support and unable to provide for their maintenance. They had recourse to the following expedient, to secure their livelihood, and also, by a well concerted plan, to weaken their enemies. They all assumed the yellow dress, entered into the Buddhistic monasteries, and affected to be converts. But they were not so in reality. They retained their own opinions, and even, as regards regulations, they refused to comply with some of the ordinances of the Wini. Some of them were in the habit of feeding large fires; others exposed themselves to various degrees of excessive heat; others had the mania of fixing their eyes upon the sun, in the morning, and followed it in its course during the whole day.* Many appeared to lay little stress on several portions of the Pitagat. As a matter of course the true Religions were much scandalized at such a conduct, and refused to hold communion with them on the days of worship. This state of things, after having lasted seven years, produced an irritation in the minds, that could be no longer tolerated. Mauggalipata disgusted at such a perturbation, leaving Mahinda at the head of the community, withdrew to the Ahan Gingga mountain, to enjoy some tranquility.

King Athoka was informed of the prevailing disorder. With the view of pacifying the inmates of the monasteries, he sent an Officer of his household, with stringent

* From this passage, we see that in those schools of remote antiquity, there existed in the Hindu, Persian, and various, who got away by a false testimony, living in our own days, devoted themselves to rigorous and extravagant penances, often in a state of complete nakedness. In the days of Alexander the Great, the same traits were not without in the Punjab. Such rudeness and immoderate exertions, far from being approved of, and countenanced by the founder of Buddhism, were positively prohibited. Though he aimed at subduing passions, and elevating the spiritual principle above the material one, he took peculiar care in the spiritual warfare, a line of conduct more consonant with reason, and supplied his disciples with weapons of a far better quality, and superior description.

order, to oblige the two parties to come to an understanding, to compare views with each other, and to worship in common on the festival days. The Officer went to one of the monasteries, explained the royal order, and drew his sword, threatening to cut off the head of the first Rahan who would dare to offer opposition. One of the orthodox party came forward, and, having explained the true state of things, concluded by firmly stating that he would not hold communion with heretics. The Officer in vain expostulated, and entreated the Religious not to be so remissive in his views, but rather to show a willingness to obey the King's orders, for the sake of peace. The latter persisted in his refusal. The Officer carried away by passion, struck off the head of the refractory Rahan. An immense uproar followed this tragical occurrence. All hopes of bringing about a pacification were, then, at an end. The Officer withdrew from the monastery, and related to the King all the particulars that had occurred.

Asoka bitterly deplored the murder that had been committed on a saintly personage, and reproached the Officer with having outstepped the orders he had received. His religious feelings were grievously hurt, and his conscience greatly alarmed. He sent for several Religious and consulted them as to whether he was responsible for the murder committed by his Officer. The spiritual advisers did not agree in their decision. Some of them were of opinion that the King was answerable for the doing of his messenger; others declared that the King having given no order to the effect of using violence, the Officer alone was responsible for the murder. Such conflicting opinions increased the King's perplexities, and threw him in a state of great anxiety and uneasiness.

Some courtiers grieved at the sadness which overspread their master's mind, advised him to send for the celebrated Mauggalipata, and abide by the decision of that eminent man, whose knowledge was unsurpassed.

The King gladly accepted the proposal. A messenger with a great retinue, was at first sent to the place of Mauggalipata. The King's desires were respectfully explained. But the old Ascetic refused to quit his abode of peace. A second messenger was despatched, but with no better success. At last, a third one was sent on the same errand, with several Religious. The latter who knew the great zeal of Mauggalipata, for promoting the cause of religion, represented to him the imminent dangers religion was threatened with, and entreated him to come and by his presence, save it from an approaching ruin. On hearing this sad news, the old man no longer hesitated. He immediately left his abode, went in the boat prepared for him, and gently sailed down the mighty stream to Pataliputra. The news of his coming down was spread in a moment. When the boat was reported to be near the city, the King with his whole court hastened to the banks of the Ganges. On her nearing the bank, Athoka went knee deep into the stream, and helping the venerable Mauggalipata with his royal hand, out of the boat, led him into a garden, where a suitable place had been prepared for his residence. There he sat at his feet, and rendered to him, the same humble services which a disciple is wont to tender to his teacher.

The King anxious to alleviate his scruples, and relieve his much troubled conscience, related the particulars of the case of the Rahan's murder, and concluded by asking whether he was to be considered as responsible for the death of the Religious. Mauggalipata said: O King, had you, when you despatched the Officer, the intention of having any refractory Rahan, put to death? No, replied King. Since you gave no such order to your Officer, and you had no intention that any disobedience to your orders, should be visited with capital punishment, the murder of the Religious can, in no way, be imputed into you, because intention is the thing that makes actions good or bad, and entails merits or sin on the perpetrator. Athoka recovered at once the peace and tran-

quility of mind. Meanwhile he entreated the venerable Mauggalipata to labor for the extinction of schism and the exaltation of religion.

Seven days after the arrival of the great Religious, a vast hall was erected in the grove where Mauggalipata was living. At the end of it, a fine pavillion made of cloth of various and bright colors, was prepared for the accommodation of the monarch. Each Religious had then, to be examined separately in the presence of Mauggalipata, on the doctrines, and practices he held as genuine and good. Those, whose doctrines and observances were found to be at variance with the Pitagat, were expelled from the Assembly, stripped of the canonical robe, and compelled to resume the white dress, that is to say, the one befitting the Pounhas. The presence of the King silenced all murmurs, and rendered impossible any attempt at resistance. In this manner, the orthodox Rahans were separated from the heterodox ones.

To heal the wounds inflicted on religion by schism, to restore purity of doctrine, and confirm the genuineness of the canon of scriptures, such as had been done by Kathaba in the first Council, and by Ratha in the second one, Mauggalipata with the concurrence of the pious Kamma-thoka, resolved to hold a third Council. Among the Rahans, then present at Palibotia, he selected a thousand, and with them, he regulated the Viagat. The Council was opened in the year 235, and ended in 236—to 307 B. C. It was presided over, by Mauggalipata, who was seventy-two years old.*

* It is reported that, at this time, the assembly of the Third Assembly, at their first sitting, adopted the canon of the Vinaya, in the form of the *Pratimokkha*, as it is called. The council also passed the holding of the *Uposatha* on the fourteenth day of each lunar month, in the presence of the *Upasampadika*, and to conduct and arrange it in the presence of the *Upasampadika*.

The *Uposatha* is held of 24 hours, that elapsed from the death of Gautama. The *Uposatha* is observed by all the monks within the limits of Magadha, and in the whole of South India. It is held over the mind of the Buddhist, and is a very important religious duty, very imperfect and uncertain in its observance in the parts north of the Ganges. It is from the reign of Asoka that we trace the propagation of Buddhism in every direction.

At the conclusion of the Council, the President, who was acknowledged the head of the Buddhists, thought of extending throughout the whole of Dzumpoundipa, the sway of the new religion. Hitherto it had been confined within the limits of Magatha. Now, the time had come to make it spread far and wide among the nations and tribes of the whole world. To carry out such a bold and comprehensive plan, Mauggalipata made an appeal to the ablest and most zealous Members of the Council, and charged a certain number of them, to go and preach the true law, into the countries beyond the boundaries of Ma-

The interrupted successes which, at length, has achieved, I doubt not, a powerful support to the propagators of the new religion in the remotest parts which they visited. But, we have no reason to suspect that he had recourse to violence in order to gain proselytes. No doubt he protected them and supplied all their wants on all hand sides. It does not appear to have extended farther, the effects of the countenance he lent to the heralds of the new religion. He built monasteries and dzadis throughout the breadth and length of his immense dominions, he erected stone pillars which he covered with inscriptions commemorative of his pious and zealous, a few of which exist up to this day. Athakamga, he is regarded as a monarch who did more for the propagation of Buddhism in the 20 years, than any of those who preceded him or came after him.

The establishment of Buddhism in Ceylon is asserted to have taken place in the writer's manuscript, but he is so far from being satisfied to find that he has found in this source, as he is so far from being satisfied that he has had in view, in the publication of his book, that he has not been satisfied by extraordinary is the fact that the language of the text, in the 1200 years, Buddhism was propagated in Ceylon, is not the language of oral tradition, without variation. The evidence, however, is not sufficient on this point that it cannot be decided. The original Burmese manuscript, we have found stated in our mistake in our previous edition, the Burmese who assembled in the village of Mahayana, who consulted and with the present character, the Pitagata. The original manuscript is in Sanskrit. Which study is designed to be in Sanskrit. The manuscript is concerned with the undoubted fact that all the southern Indians, and the scriptural language, and not in Sanskrit, whilst the northern Indians, that is, the language of the Sanskrit, possess the scriptures in Sanskrit. Until we have a more definite information on the subject. I have not, in my statement, that the language is ignorant of the existence of the two distinct languages, the Sanskrit and the Sanskrit, are very apt to mistake one for the other, and that, in their opinion, what they call the language of Magatha, that of Sanskrit, is the same language, to which it is evident that the language of the ancient Indians. As the translator of a manuscript, the writer has, and to render into English what he has found written in Burmese. This is the reason why he has, against his intimate conviction, made use of the word Sanskrit, applied to the first compilation of scriptures, made in Ceylon, under the name of King Watakamoni.

gatha. The venerable Mitzaganti, with four companions, was directed to proceed to the country of Kashmera-gandara. Rewati was ordered to go to Mahithakan-pantala. Gaunaka-damma Reckita went to Aparanta. Maha-damma Reckita was sent to the Mahrata country. Damma Reckita received mission to proceed to Yaunaka, which is the country inhabited by the Pantsays. The venerable Mitzi directed his steps, in company of several brethren, towards some parts in the Hymalayas. Thauma and Outtara proceeded in a south eastern direction, to the country of Souwana-bourni. Finally Maheinda, Ittia, Outtia, Thama and Baddathala went to establish religion into the Island of Tappapani. (Ceylon).*

Great success attended the preachings of the Buddhist heralds. If credit can be given to all that is related in the books on this subject, religion must have cast deep root in the heart of the people dwelling in those distant lands.

As regards Ceylon, there is an important fact to be stated. It appears that until the year of religion 454, the knowledge of the Pitagat was transmitted by the means of oral tradition. The heads of monasteries required from their pupils, to know by heart the whole collection. It is probable that one portion of the scriptures was learned by a section of the community; and another part was mastered by another division of the community. In this manner, the whole Pitagat was known in each monastery, and could be rehearsed in full by the inmates. This state of things lasted two hundred years. Great inconvenience necessarily attending it was soon felt so keenly, that some means had to be devised in order to render surer and easier the study of the sacred books. In the reign of King Watakamani, five hundred Religious assembled in the village of Mallaya, and wrote the whole Pitagat, in sanscrit and with the sanscrit characters.

* The island of Ceylon was called, says the Burmese author, in former times, by different names. Andzalipa, Waaalipa, Mantelipa, Singgalipa, Sihala and Tappapani. There is no doubt but the last name was corrupted by the Greeks into Taprobane.

Under the reign of that monarch, a great dearth prevailed all over the island. Numerous Buddhist Religious crossed over the continent, and established religion in many parts of the southern portion of the Peninsula. That Prince, also, built the famous Bayagiri monastery. With the Mahawihara already existing, and the Dzetawon monastery subsequently erected, there sprung up three distinct schools. The latter was erected in 811, in the time of King Mathena of Ceylon. But the teaching of the Mahawihara was the only one truly orthodox. After a protracted existence, they were all merged into the Mahawihara school, under the reign of Thiri Singa-bodiparamma-maba, in the year of the Pouppa-dzau era, (Pagan era) 522; of religion 1714—to 1161 A. C.

The venerable Thauna and Outtara of the Pounha race, came to the district of Thaton,* which is called

* The Burmese have, from the time of their conversion to Buddhism, or, at least, from the period they have to our knowledge with the scriptures, had the name to give their names to countries, large towns, and new places that were settled by the architects of the monks, in addition to the ordinary and common names. What has been the result of such a process? The people have continued to distinguish such places by their five names, whilst in most of the public documents, and in the country, they have always used the scientific and uncommon names. Hence has arisen a confusion in the minds of the people, to such an extent, that in many instances, they believe that two names given to the same place indicate two distinct towns and localities.

The position of Thaton is well known between the mouths of the Salween and the Tsitang rivers. Its actual distance from the sea, is about eight or nine miles. In the days of Buddhism, that is to say, in the beginning of the 5th century of our era, it was, as yet, a seaport. The Chinese writer invariably call Thaton, not by the name of city, but by that of country. They add the epithet of *Souwan-toumou*, the land of gold. According to the same writers, Thaton was situated in the state, or kingdom, of *Ramagnia*. Even what is found mentioned about *Ramagnia*, it appears that it comprised three distinct parts or districts, that of *Kontham-waich*, is the present *Porton*, or *Bassem*, including the territory situated between the Irrawady and the mountains of *Arakan*, that of *Hentawin*, betwixt the Irrawady and the Tsitang river, and that of *Montana*, or *Mait'ien*, between the Tsitang and the Salween. It seems that the kingdom of *Ramagnia* extended in the north as far as *Akaouk-taong*, south of *Progre*. The limits that are assigned must have undergone considerable changes, on account of the continual wars that have raged in those parts, but they are those assigned by several native authors.

The people that dwell in *Ramagnia* are called *Moun*. They are the *Talaings* or *Peguans* of modern times. They had attained a considerable de-

Souwana-boumi, in the country of Ramagnia, for the purpose of establishing religion in that distant land, which lays south-east of Mitzima. Thirimathauka was the King, who, at that time, reigned at Thaton. Previous to the arrival of the Buddhist messengers of peace, the town was desolated by the ravages of Biloos, who coming from the sea, devoured all the newly born infants. A great consternation and panic had seized the inhabitants, when they saw the two strangers, clothed in yellow robes, setting their feet upon the shore. They mistook them for monsters of a new description, who were coming to increase their misfortune. They ran to arms, and were preparing to attack the two Religious. The latter perceiving the danger that threatened them, said with a meek tone of voice, to the infuriated mob: why do you attack us? We are not Biloos; nor are we come hither with any hostile intention. Know ye that we profess a religion which forbids us to take away intentionally the life of even the smallest insect, to rob, to commit adultery and to use spirituous and intoxicating liquors. By our regulations, we are allowed to eat rice but once in a day. On hearing the explanations given by the two strangers, the people of Thaton were quieted. They re-

gretted exceedingly the loss which the Burmans were in a state of barbarism. The people of that town seized the opportunity of coming in contact with the natives, the first being a party of men, who appear to have sailed at Thaton, and returned to the sea. The other party is said to have belonged to the Ponnani coast, though he was a fervent Buddhist.

The town which was the capital of the territory called Hencawati, cannot be, we believe, the town which is called at present Pegu, but another one, much to the east, the name of which is still visible close to the eastern side of Pegu.

The language of the Talou is totally different from that of the Burmans, but the characters for writing script are the same. It is from thence, that the latter have received their religion, the scriptures, and the characters used in writing.

Since the year 1600, part of Pegu by Alaung-phra in the middle of the last century, has been the seat of a great number of its inhabitants, the rest of the Burmans have gradually amalgamated with the Burmans. With them, however, they have lost also their language, to such an extent, that it is now such a very much isolated place. It is not unusual to meet with descendants of Talouans, whose aged parents still speak their native language, whilst they know and speak only Burmese.

ceived them with kindness and treated them with great respect. By the power inherent in the two Religions, the sea Biloo was put to flight, and was seen no longer. The King and the people grateful for the service they had received, and delighted with the new doctrine preached to them, accepted joyfully the five precepts which they promised to observe. An immense number of men and women were converted. Among the new converts, a great many embraced the religious life.

King Thiri-mathauka was informed that, a little while after Gaudama's death, a Rahan named Gambawatti had brought thirty three teeth of Budha, and deposited them in a dzedi, upon the mount Inda-danoo, which lays north-east of Thaton. Moreover, he had heard that after the 8th season, Gaudama had gone to Mitila. Whilst he dwelt into that place, it happened that a certain Rahan, came to remember of some of his relatives whom he had known during a former existence. He saw them living in Thaton. He then earnestly supplicated his great master, to condescend to go to that place and preach the law to his relatives. Gaudama complying with the request, resorted thither through the air, attended with a great retinue. He preached the law, and previous to his departure, gave to the ruler of Thaton, eight hairs of his head. Relying on the accuracy of the information, Thiri-mathauka felt a great desire to find out the precious relics, in order to have them distributed in 11 towns of Henzawatti, in 11 towns of Kouthain, and in 11 towns of Mouttema. Those three countries, constitute what is called Ramagnia. All happened agreeably to his wishes. The relics were duly found on mount Inda-danoo, in the very dzedi in which they had been enshrined, and were distributed in the various towns, as above mentioned. It is probable that there occurred at Thaton, the same curious fact which we know to have taken place in Ceylon, viz: Religion was propagated, at first, by the means of oral tradition.

The first one who made an attempt to possess himself

of a copy of the sacred scriptures was Budhagosa a Religious of Thaton, of the Pounha race. That man embarked at Thaton who was, then, on or near the sea. That place is in the Ramagnia country, and is inhabited by a people called Moun. He sailed to Ceylon in the year of religion 943,* under the reign of King Mahanama. He resided three years on that island, wrote on palm leaves with the Burmese characters, the Pitagat, which was found written in the language and characters of Ceylon. In another manuscript we read that he translated into Pali the scriptures, which were in the language of Ceylon. Budhagosa remained three years in Ceylon, in order to complete the work he had undertaken. During his stay in that island, the people were so much pleased with him, that they made him many and costly presents, on his leaving their country. With him, he brought over to Souwana-boumi, which is in the Ramagnia country, a complete collection of the scriptures.

In or about the year of the Pagan era 419,† the 42nd, some say, the 44th King of Pagan, named Anaurata, having invaded the Ramagnia country, possessed himself of the Moun's territories and entered triumphant in the venerable city of Thaton. He took away from that place, the collection of scriptures, brought over from Ceylon, by Budhagosa, as well as the most learned among the Rahans. With the aid of these distinguished Rahans, religion was, then, firmly established in Pagan. He became master of the whole of the Ramagnia country, which includes Henyawati, Mouttama and Konthuin.

We have alluded briefly to the reconciliation that has taken place in Ceylon, between the three great schools. Two of them the Bayagiri and the Dzetawon merged into the great Mahawira school, which had always held up the orthodox doctrines. In the year that followed that event, that is to say, in the year of religion 1714 of the Pagan's era 522,‡ many Rahans natives of Thaton, Pagan and other places in Ramagnia, attended by a large reti-

*=to 400 A. C. †=to 1078 A. C. ‡=to 1161 A. C.

me, crossed over to Ceylon, for the express purpose of worshipping the relics, and the Bodi tree, and making themselves perfectly acquainted with the genuine doctrine and discipline. As a matter of course, they joined the Mahawihara school. They remained on that island, during nearly one year. One of the party, named Tsapada, who was but a young Samane, was raised to the dignity of Patzin, according to the rules and regulations, adopted by the Mahawihara. The party having performed their devotions, and penetrated themselves with the spirit of the community in which they had spent a year, returned to their countries. The young Religious who had been but recently ordained, applied to his superior and obtained the permission to remain behind in Ceylon, for the purpose of studying the Pitagat, and mastering its contents. After ten years of unwearied application, he went back with four companions named Maheinda, Thiwali, Ananda and Rahula. After their landing in the neighborhood of Cape Negrais, they spent a year in Kouthen, and finally reached Pagan in the 8th year of the reign of King Narapati-sisoo of the Pagan era 534—to 1173 A. C. In this manner by the exertions of those five Religious, the religion of Ceylon was firmly established and set up in Pagan. In this manner, the doctrines and institutions preached and set up in Ceylon by Maheinda and his companions, were blended with the doctrines and institutions which the venerable Thamma and Uttara had established in Thaton. Both flourished in Pagan and were much extended.*

* It is obvious from the testimony of Chinese writers, that their knowledge of the Buddhist scriptures, brought from Ceylon, by the Buddhist monks, the illustrations, flourishes, and figures, found their way to Pagan in the reign of King Nandadein. Chinese writers affirm, that in the reign of Narapati-sisoo of the Burghers who came from Ceylon, in union with the spirit of the Mahawihara School, set up practices, which were little or not observed in Pagan at that time.

There has been no doubt a great revival of Buddhism in Pagan, from the days of King Nandadein, to those of Narapati-sisoo. Most of the great monuments, which cause the admiration of the travellers who visit Pagan, were raised during that period.

The brilliant and glorious reign of Narapati-sisoo was soon followed by a series of misfortunes, which contributed to the weakening of his great empire, and finally brought in its total overthrow. Pagan was taken by foreign invaders. In the midst of such calamities, three noblemen named Radzasingian, Asinkara and Sihasoo set themselves up as Kings, the first in Miyntsain, the second in Pekkara, and the third in Pinlay, in the year 662—to 1301 A. C. The King of Miyntstain having treacherously enticed Kiantza, the King of Pagan, to visit him in his new capital, detained him under various pretexts, and finally had him murdered. Thaunit, the son of Kiantza, hearing of his father's detention, ascended the throne of Pagan and reigned 22 years. He was succeeded by his brother Mou-hnit, who reigned 43 years. With him ended the line of Pagan's Kings in 730—to 1369 A. C.

Sihasoo, the King of Pinlay reigned in that place 12 years, and in 684, removed the seat of royalty to Panya. In that place, there were successively five Kings, whose aggregate number of years on the throne, amounts to 15.

One son of Sihasoo, named Athinkara-dzau-goun, established royalty in Tsitkain, in 684—to 1323 A. C. Under the reign of his son and successor, named Thirimega, one canine tooth of Gaudama was brought to Tsitkain. The King had the precious relic placed in a golden casket, and enshrined in a turret of his palace. He daily worshipped it.

Thirimega having died, his two sons Dzeta and Tissa quarrelled about the crown. Neither of them ever had the title of King: both of them oppressed the country, during nine years. The son of Dzeta, named Budadasa became King and reigned during 29 years. It was under the reign of that monarch, that five venerable Religious, who were well versed in the science of the Pitagat, wrote the whole compilation which was in sanscrit, into the language of Ceylon, (Pali).*

* It is probable that our Burmese author makes here a mistake similar to the one alluded to in a foregoing note.

Tsitkain ceased to be a royal residence in 725—to 1364 A. C., and in the following year, the city of Ava was founded on the 6th of the waxing moon of Tabaong, on a Tuesday at noon, under the constellation Pounna-phashou.

On the following year, Mouhnit, King of Pagan died at the age of 64, after a reign of 43 years. In him, ended the line of the Pagan monarchs. In the great city of Ava religion greatly flourished, and in 1134—to 1773 A. C., this book was composed* in the province of Dy-bayen.

* When the writer set at work, for publishing the second edition of this book, he has had at his disposal a Burmese palm leaves manuscript, in which he has found a vast amount of information respecting the history of Budha, which was wanting in the work called Malla-linkara-wouttoo, the translation of which has afforded matter for the first edition of the Legend of Gaudama. The work is named Tathagatha-oudana, the meaning of which is : Praises of Him who has come, like all his predecessors. This is one of Budha's honorific titles. He is sometimes called Bagawat, the blessed or benevolent ; Sugatha, he who has happily come ; Dzina, the conqueror. From what is stated at the end of the work, it appears that it has been composed in the town of Dibayen, sometimes called Tabayin, lying west of the river Mu, at a distance of about 15 miles. The place is, at present in a ruinous condition. Though the Province continues to bear the name of Tabayin, the residence of the Governor is in the town of Ye-ou, on the right bank of the Mu.

The compiler of the work was a Phongie, who agreeably to his testimony, finished his task on the 38th year after he had become a Patzin, 93 years ago. He was, therefore, at least, 58 years old, as he could not become a Patzin, before he had reached his 20th year. The compilation contains 636 pages of 10 lines each, on palm leaves, and forms two huge volumes. We may well say that the narration begins at the beginning. The author informs us of the origin not of Gaudama, since he has obtained the Budhaship, but of the being who was indeed hereafter to become a Budha, but who had to move into the circle of countless existences, slowly gravitating towards that perfected state in which he was to be fitted for discharging the duties of a deliverer. He presents us with a sketch of the origin of the country of Kapilawot, and of the Kings from whom Gaudama's father descended. The above particulars were not to be found in the Malla-linkara. In all that relates to the birth, boyhood, &c., of Gaudama, both compilations agree in the main. The variations are few and unimportant. The author of the Tathagatha-oudana, is immensely diffuse when he relates all that has taken place in Budha's mind during the 49 days that he has spent around the tree Bodhi. Besides the important theory of the twelve Nidanas, or causes and effects, he supplies us with a complete exposition of the whole Buddhistic system on metaphysics, ontology, geography and cosmography, the various seats, on which all rational beings are placed, from the lowest hell, to the last or the highest of the immaterial seats. All these details are purposely omitted by the compiler of the Malla-linkara. Finally the

For the purpose of creating and increasing feelings of affection towards the most excellent Budha,¹⁰³ who is

our author supplies us with a few particulars respecting Pulha during the greatest seasons, or years of his public life. The story of Dewodat is presented at great length. But what is more important, we possess, in the compilation of the Pathagatha-religious records, the list of the three great Assemblies or Councils held in Rangoon, Wellawé and Patheingyi, with the names of the sovereigns who have ruled over Magatha from Adzadath, under whose reign Germana, he, to Adzadath, who promoted religion more than any of his predecessors, and by his royal influence, supported the decisions of the last Council. He likewise mentions the names of the Religious, who, after the third Council, were commissioned to go and preach religion in various countries, *our author* in this last expression, we learn, that Buddhism, after 26 years after Gavilana's death, had not extended its influence beyond the boundaries of Magatha. At a matter of course, our author dwells more particularly on the two missions that were sent, the one to Ceylon, and the other to Inatun. He enables us to follow the development of Buddhism in Pegu and Prome, by informing us that King Nauratadon of Pagan, after the conquest of Thaton, took the King prisoner, seized upon the collection of the scriptures, and with all that, carried to his capital all the best informed of the Thonons, in 1076 A. C. Our author brings his narration to the time of the foundation of Ava, in 1365 A. C.

In imitation of an effect on poets, our author ends his narrative with the following pious wishes. As a reward of the good work that I have happily brought to a close, I desire, to receive, in some future existence, a true Pulha, possessing all the science which will enable me to know all beings, their state and condition, and all the relations subsisting between them, and likewise, to be gifted with a true compassion for, and benevolence towards all beings, which will prompt me to labor for their deliverance. I desire that during the existence, which are to precede the last one, I may continually practice the ten great and principal virtues. May my father, my mother, relatives, teachers and monks have their share in this my good work!

Though far more comprehensive than that of the author of Malla-lukara, the compilation of the Pathagatha-religion is very inferior to it, as regards the drawing up of the subject and the disposition of its parts. Both are made by humans. We do not mean to say that the humans have made works of an original character. The authors have extracted from various parts of the scriptures, all the materials they wanted for composing a work, which might be considered as the history of the founder of the religion.

103—The Burmese translator of the Malla-lukara finishes his work, by candidly stating the motives that have induced him to undertake it. He desires to create, promote and propagate in the heart of future generations, religious sentiments, and feelings of the tenderest affection for the person of Budha and his doctrine, that is to say, the Law, and the Assembly of the Perfect. Such are the lofty objects he had in view when he began to write. He was encouraged in his difficult task by purely religious considerations, viz. the promotion and triumph of Buddhism. For securing the attainment of what he considered to be a most desirable end, he summoned all his abilities with a most praiseworthy energy and perseverance.

With a sincere and noble object in view, the Burmese work has been translated into European language. The translation has been accom-

greater than the three rational beings, towards his glorious perfections, as well as the Law and the Assembly, I have, to the best of my abilities, endeavoured to translate from the Pali into Burmese, the sacred book called *Malla-linkara Wouttoo*, or history of the most excellent flower.

lined with notes intended to explain the text, which would otherwise prove, in many parts, almost unintelligible to the generality of readers. The principles of Buddhism, such as they are held and professed by Buddhists in general, but in particular by those inhabiting Burmah, have received a certain degree of attention, and have been examined as carefully as possible, from a Buddhist point of view. That great religious system has been considered, as it is in itself, without any regard to its intrinsic merits or demerits. The notes are not designed to be an apology or a confutation of Buddhism, but an exposition of its doctrines, such as they are found in the best writings and believed by its votaries. When certain tenets or practices were to be accounted for, recourse has always been had to the general principles of Buddhism and to the notions certainly prevailing, at various periods, in Buddhist countries. It is needless to add that the notes, having been hurriedly written in the midst of almost uninterrupted and time absorbing occupations, are destitute of pretensions either to deep research or scientific merit. In former years, the writer has bestowed a certain amount of time and efforts on the study of Buddhism, in Burma, where it has been for centuries the only religious creed. A portion of the knowledge thus acquired, has been embodied in the foregoing notes, with the intention of compressing within a narrow compass, the elementary principles and general notions of Buddhism, affording thereby to the readers, who cannot have access to the voluminous writings of the French and German Orientalist *Savans*, on the great religious system of Eastern Asia, comparatively easy means to obtain some information on a religion, which, false as it is, deserves to be known and understood, since in point of antiquity it is second to none except to Brahminism: and as regards diffusion, it extends its sway over probably one fifth of the human race.

AN ABSTRACT OF A FEW SMALL DZATS, AND OF TWO PRINCIPAL ONES, CALLED NEMI AND DZANECKA.

The writer has thought that it would not be without interest to the reader, to make a few remarks respecting the five hundred and ten Dzats, so famous amongst the Burmese, and to give, as a specimen of those compositions, the abbreviated translation of some of those fabulous accounts. We will begin with a few of the small Dzats, and end with the compendious summaries of two of the great ones, known under the names of Nemi and Dzanecka. The Buddhists of these parts maintain that all the Dzats contain a short and concise narrative of some of the circumstances attending certain existences of Gaudama, when he was born in a state of animal, man, prince, nobleman, poor, rich, Nat, &c. The narrator is no other than Gaudama himself, who is supposed to have condescended to make his disciples and the crowds of hearers, acquainted with certain particulars, relating to his person whilst he was passing through the slow process of metempsychosis, and gradually gravitating towards the perfection he had at last reached. In fact, each of these pieces is prefaced with these words: when the most excellent Budha was in such a monastery, surrounded with his disciples, he spoke as follows, &c.

It is not improbable that some of these stories may have been told by Gaudama for the two following purposes: first, to impress his hearers with a profound respect for his incomparable wisdom, which enabled him to penetrate into the deep recesses of the past, and to bring to light some events hitherto buried into its dark bosom. The second and principal object he had in view, was to give some important lessons to his disciples, to correct some of their defects, and stir up others to the practice of the highest deeds, he had himself performed during former existences. On his respect Gaudama followed the practice of all eastern Sages, who had recourse to the use of parables, similitudes, apologues, &c., in order to convey under a gentle, amiable, graceful and interesting form, the most important instructions, designed to enlighten the mind, and correct the heart.

The collection or compilation comprises most of those fables, that are to be met with, amongst most of the Asiatic nations, whence they have found their way to Europe, first among the Greeks, and next reached the western nations. The writer has been not a little surprised to find in that collection, a number of fables, the very same as those that have been inimitably narrated by the great French fabu-

list, the good Lafontaine. This is another confirmation to the old adage: there is nothing new under the sun.

These stories have certainly an Indian origin, at least the Burmans have received them, as almost all the things that are connected with their religion, from that quarter. Under despotic governments, the plain and naked truth cannot show itself, nor make her voice to be heard, without exposing her friends to the most imminent dangers, from the part of those tyrants, who practically maintain that their will must ever stand above truth and reason. Stories nicely told, were the pleasing and innocent but necessary dress which that sacred Goddess was obliged to wear, in order to make her presence supportable to the despots, and help her friends to find favor before those whose absolute and uncontrollable sway made every body bow the head in their awful, though detested, presence.

The first five hundred stories have, it seems, no historical value whatever. They are most of them short and concise. But the last ten may very likely contain many facts or allusions to individuals and places that might afford a clue to some parts of the history and geography of India, in days of a remote antiquity. A complete translation of the ten Dzats might not be without interest, provided such a work be accompanied with copious notes, made by a competent person well acquainted with the ancient history of India.

All the stories end with a most important disclosure made by Gaudama himself. The personage that has played the most important and praiseworthy role, is, as a matter of course, our Budha himself. Those who have befriended him, assisted him, and rendered him some services, are those who have subsequently become his favorite and most distinguished disciples and hearers. Whilst those who have acted in some reprehensible manner, who have opposed him and done him harm, have since become the individuals who are, in his days, heretics, or holders of false doctrines, and in particular his arch enemy, the notoriously wicked Dewadat.

The compilation of all these stories is prefaced as follows.—In the country of Amarawadi, lived a Pounha named Thounmeda. After the death of his father, he became the owner of a considerable estate. Having enjoyed it during many years, he began to reflect on the many and various accidents attending human life, and came to the resolution of leaving the world. He therefore, distributed in alms, all his riches, and withdrew into solitude, to lead an ascetic life. He soon reached a high degree of perfection. At that time Deipinkara, one in the series of the twenty eight Budhas, came to that country, attended by 400,000 Rahans, to beg his food. Our Rathee Thounmeda having nothing to offer to the great Budha and the Assembly, came, threw himself at his feet, and delivered himself up soul and body to his service. In another compilation, it is stated that Thounmeda had volunteered his services to level a portion of a road that Dei-

pinkari was to follow. The work was finished with the exception of a small gap that was not yet filled, when the Budha made his appearance. The Hermit, without a moment's hesitation, flung himself on the ground, and bridged the place with his own body.

It was at the sight of such a perfect abnegation of self, that Budha gave to Thouneda the assurance that one day, he would become a Budha. On that occasion, great wonders took place.

From that time, he began to practise with a fervent earnestness the great virtues and perfections prescribed by the law. The whole period of time that elapsed from the time Gaudama was the Pounha Thouneda, to the time he became prince Wetandara, that is to say, reached that existence which immediately preceded the last one, when he became Budha, is of four Ubings and one hundred thousand world, or revolutions of nature. A detailed account of the most meritorious and interesting actions performed by him, during several existences that illustrated that almost incalculable period, is to be found in the great Dzedi of Ceylon.

The accounts must be short and concise, otherwise the dzedi above referred to, how large soever we may suppose it to have been, could never have held them.

The Fox and the Lion.

1st.—When the most excellent Budha was in the Dze-tawon monastery, surrounded with his disciples, desiring to correct a Religious who was in the habit of keeping bad company, he narrated the following story: At the time that the Princes Bramanas reigned at Baranathee, Phralaong was then a lion, father to two little ones, one male and the other female. The first was named Menandza. The lion's household, when Menandza was grown up and had married, was composed in all of five individuals. Menandza, strong and bold, went out, every day, in quest of prey, for the support of his four relations, that remained in the den. One day, in the middle of one of his predatory excursions, he happened to meet with a fox which was lying on his belly, in a most respectful posture. On being asked, by the proud lion, with a terrific voice, heightened by a threatening glance, what he was doing, the fox respectfully answered: I am humbly prostrated here, to do homage and pay my respects, to your majesty. Well, said Menandza; and he took him alive to his den. As soon as the father saw the fox, he said to his son: my son, the fox is an animal full of cunning and deceit, faithless, without honor, addicted to all wicked practices, and always engaged and embroiled in some bad affairs: be on your guard; beware of such a companion and forthwith send him away. Unheeding his father's wise advice, Menandza persisted in his resolution, and kept his new friend with him.

On a certain day, the fox intimated to Menandza that he longed to eat the flesh of a young colt. Where is the place these animals are wont to graze, asked Menandza? On the banks of the river of Baranathee, replied the fox. Both started immediately for the indicated spot. They

saw there a great number of horses, bathing in the river. Menandza, in an instant, pounced upon a young one, and carried it to his den. It is not prudent, said the old father, to eat those animals which belong to the king. One day he will cause you to be shot from a distance with arrows, and kill you. No lion, that eats horse flesh, has ever lived long. From this day, cease to attack those animals. Deaf to such wholesome warnings, Menandza continued to carry destruction among the horses. News were soon conveyed to the king that a lion and a fox were making great havoc among his horses. He ordered the animals to be kept within the town. The lion, however, contrived to seize some and carry them away. Orders were given to keep them in an enclosure. Despite this precaution, some horses yet disappeared. Enraged at this, the king called a bowman and asked him, whether he could transfix a lion with his arrows. The bowman said that he could do it. Hereupon, leaving the king he went and hid himself behind a post, waiting for the offender. It was not long, ere he made his appearance; but the cautious fox had remained somewhat back behind, hidden in a drain. In one start, the lion with the quickness of lightning, was on the wall, and straight on, he went to the stable. The bowman said within himself: the lion's movements are very quick, I will wait until he come back loaded with his prey. He had scarcely revolved this thought in his mind, when the lion was already on his way back carrying a horse. The bowman ready shot an arrow that transfixed through the fierce animal. The lion made a start; crying with a terrific voice, I am wounded. The fox hearing his friend's accents, and the sharp whistling of the bow-string, knew at once what had happened. He said to himself, shaking his head: there is no friendship, forsooth, with the dead; my friend has fallen under the bowman's arrow; my life is safe; I will go back to my former place.

The wounded lion, making a last effort, went back to his den, and dropped dead at its entrance.

Menandza's relatives perceiving the wound and the blood gushing out of it, understood at once that he had been shot through with an arrow, and that the fox was the cause of his miserable and untimely end. His mother gave vent to her grief as follows: Whoever associates with the wicked, shall not live long; behold my Menandza is no more, because he followed the fox's advice. The father, in his turn, bewailed the loss of his son: He who goes in company with the wicked, shall meet with some evil fate; witness my son whom his desolate mother sees weltering in the very blood she gave him. His sister cried aloud: he who does not follow the advice of the good, shall repent for it: he is mad, and, like my brother, shall come to an untimely and cruel end. Menandza's wife exclaimed: he who belongs to a superior rank ought to beware to associate with those of a rank inferior to his own; otherwise he soon becomes despicable as those he associates with. He loses his position, and becomes the laughing stock of all.

Bulha concluded his discourse with this reflection, that no one ought to keep company with those that are wicked and of an inferior position. The Religious profited so well of the lecture, that he broke at once with his former friends, and soon reached the state of Thautapan. The fox has been since Dewadat; Menandza, the Religious, the object of the lecture; Menandza's sister, Oopalawon; his wife, Kema; his mother, Yathaudara; his father, Phralaong.

The Jackal and the Hunter.

2ND.—When the most excellent Phra was in the Welowon monastery, alluding the Dewadat, who aimed at harming him, he spoke as follows: At the time the Princes Bramanas reigned at Baranthee, Phralaong was then a jackal, presiding over 500 others jackals of his own tribe. His dwelling place was in a cemetery. One day, it happened that the inhabitants of Radzagio made a

great feast, where every one ate and drank as much as he liked. The repast was nearly over, when some one asked for a last piece of meat, to give the finishing-stroke to his appetite. He was told that not the smallest morsel remained. On hearing this unwelcome news, he rose up, having hold of a wooden club, and went straight to the cemetery. Then sneaking himself to the ground, he laid down, as if dead. His long coat, by drawing near to the ground, hid his body, so that it was not becoming distant, and soon discovered the same fact to him. Coming up very quick and close to him, he suddenly seized the club with his teeth, pulling it with all his might. The young man, not expecting his hold, was obliged to withdraw, and to the humiliated young man, I perceive now that you are not dead. The latter, looking with shame and anger, and appearing with more energy than dexterity, taking his club, at the jackal's haunch, missed him. Growling, still he stretched himself, as if he had lost what you have saved this time. Yes, still he missed the jackal; I have been saved from your club; but no one shall ever be able to preserve you from the punishments in the eight great hells. Having thus spoken, he soon disappeared. The young man being very hard way, in the ditch, the dust that covered him, rolled back, quite disappointed, and the young man. The latter, seeing the man, said, "You are not dead, but you are become Dewidat." As to the jackal, he is the same that has since become Bull.

The Hugon and the Dancer.

3RD.—When Phra-via, in the Dzeta-won monastery, desiring to give instruction to the young son of a nobleman, named Ootica, he spoke as follows. At the time, the prince Bremapas reigned at Her-nathoo, Phra-hong was a pilgrim. There was then a man in that country, who went to catch pigeons, bring them to his house, and carefully feed them, until they had become fat, when he then sold them at a high rate. Together with other

prey on. Phra-long was caught and brought over to the hunter, and he would have gladly forgone that was spread before him, should he ever be in a predicament as he will soon certainly be when he sold the other. He soon became acquainted with the hunter. Surprised in this, the hunter took him out of the cage, placed it on the palm of his hand to examine him more closely, and told the cause of this great fearfulness. Phra-long watching for an opportunity of a favourable moment, when the attention of his guardian was directed to the object, flew away to his own old place, leaving the hunter quite vexed at, and ashamed of his considering simplicity. The hunter is in these days Dewadon, and the pigeon is now Buddhi-kias-ff.

Here is the abridgement of two stories well known to the authors of fables.

4th.—When Phra-long was a deer he became intimate friend with the bird *khacuk-shien*, i. e. a turtle. On a certain night, it happened that a hunter, having laid down his net, the deer was caught. A tortoise that was near to the place, came and bit the net; the deer then soon made his escape from the dangerous position he was in. Whilst this was going on, the friendly bird of Phra-long, seeing the danger his friend was in, soon flew to him, and crying out, "Come and let us escape together," he flew to a tree, and there, where the net was not laid, he hid. When the hunter saw the deer, he seized the turtle and thrust her in his bag. But the wily bird contrived, by its peckings, to make the large hole in the bag, and able to escape, and to fly home again.

5th.—One day Phra-long, being then a lion, and having observed once, to his great surprise, that a lion of an uncommon size was paying frequent visits to his rice field, and destroyed much of the young plants. On a certain occasion, he examined closely this intruder, and perceiving the extremities of his feet, he discovered that the pretended lion was but a cat, that had clothed himself in a lion's skin.

Nemi.

When the most excellent Budha was in the country of Mithila, he went, attended with a great many Rahans, to the monastery of Meggadawa, situated in the middle of a beautiful grove of mango trees. He spoke as follows to the assembly. Beloved Bickus, in former times I lived in this very place, where we are now congregated and was the ruler of the country of Mithila. He then remained silent. Ananda respectfully entreated him to condescend to narrate to them, some of the principal events that happened at that time. Budha assented to the request and said: Formerly there reigned at Mithila a prince named Mingga-dewa. During 82,000 years, he remained a prince, and spent all his time in the enjoyment of all sorts of pleasure: he was crown prince of that country during the same space of time, and reigned, as king, during a similar period.

On a certain day the barber of the king having detected a grey hair on the royal head, exhibited it to his astonished regards. The king, struck at such a sight, soon understood that this object was the forerunner of death. He gave up the throne, and resolved to become a Rahan. Having put into execution his resolve, he practised with the greatest zeal, the highest virtues, and after his death migrated to one of the fortunate seats, of Brahmas. 82,000 princes, who succeeded him, followed his footsteps, inherited his virtues, and after their demise, obtained a place in the same seat.

Prince Mingga-dewa who had opened the way to such a succession of pious monarchs, perceiving that his race was near being extinct, left the seat of Brahmas and took flesh in the womb of the queen of the king, who then governed Mithila. On the tenth month, the queen was delivered of a son, who received the name of Nemi. The Pounhas who were invited to the palace to tell the horoscope of the royal child, assured the king, that this child would follow the example of all his predecessors, who

had left the throne, and embraced the profession of Rahans.

From his tender age, the young prince displayed the most liberal and pious dispositions in making abundant alms and fervently observing all the religious practices. All the inhabitants of that kingdom followed his example, and when some one died, he migrated to one of the Nats' seats. During those happy times, hell seemed to have become quite unnecessary.

On a certain day, Nemi appeared to be most anxious to know which was the most excellent practice, the bestowing of alms, or the observance of the precepts. The great Thagja came down from his glorious seat, encompassed with an incomparably shining brightness, and went to the place where the prince was busy in revolving this thought in his mind. The angelical visiter told him that the bestowing of alms could but procure an admittance into the seats of Nats, but that a perfect compliance with the ordinances of the law, opened the way to the seat of Brahmas. As soon as he had given this decision, he returned to his blissful seat. On his arrival, he found crowds of Nats given up to rejoicings. The Thagja gave them a detailed narrative of all that he had seen on earth during his errand, and in particular eulogized at great length the religious dispositions of Prince Nemi. Ecstasied with the heart moving description they heard, all the Nats at once exclaimed that they wished to see in their seats so accomplished and virtuous a Prince. The Thagja commanded a young Nat, named Metalî, to have his carriage ready, depart for the country of Mitila and bring, in this fortunate seat, the ruler of that country. Metalî, bowing before the Thagja, left forthwith the seat of Nats, on a magnificent chariot. It was then the day of the full moon, when all the inhabitants of Mitila were busily engaged in discharging the prescribed religious duties. On a sudden there appeared coming from the east the magnificent and bright equipage of the Nat, splendidly

emerging from the bosom of clouds at the same time as the moon in its full. Surprised at such an unexpected sight, all wondered and believed that two moons were miraculously rising on that occasion. They were soon undeceived by the nearer approach of Matali's carriage. The messenger went to the king and conveyed to him the intelligence that the Nats were exceedingly anxious to see him. Without a moment's hesitation, the king stepped into the carriage and abandoned himself to the guidance of his heavenly guide. Two roads are now opened before us, said Matali, the one through the dismal dungeons where the wicked are consigned to undergo punishment for their offences, and the other through the blissful seats where the good are enjoying the rewards allotted to them for their virtues. Which of the two do you wish to follow? The prince said that he wished to visit both places. Matali answered in a mild tone of voice, that his request should be complied with.

The celestial guide directed his rapid course through the regions of desolation where dwells an eternal horror. The first object they met with was a broad and deep river, filled with frightful whirlpools, where the water seemed as if boiling. It was glowing like a flame, and the whole mass of water appeared like a lake of fire. The river is called Wattoorani. On the banks of that river stand the infernal ministers, armed with all sorts of sharp edged instruments, cutting, wounding, piercing through the unfortunate wretches, why try to get out of that horrible and burning water. They are forcibly pushed again in that same place of torments and tumble over pointed darts, whence they are taken up and roasted on living coals. Nothing is heard but the horrifying howlings and yells of those unfortunate beings, who are waiting with the greatest impatience the moment of their deliverance. What are the crimes, asked the terrified prince, that have committed the unfortunate inhabitants of this place, for being subjected to such unheard-of sufferings? These are, replied Matali, the persecutors of the weak, the heartless

oppressors of the poor, &c., who are doomed to undergo such punishments. Thence the guide drove rapidly to another place, where dogs, each with five hideous heads, fangs and eagles, devouring crows, fed with a ravenous hunger over the bodies of unfortunate victims, the flesh of which is twice daily reproduced, to afford a continual prey to these devouring and defecious animals. These, said Matali, suffer for having done no good to their fellow creature, preventing others to do some, and borne envy to their neighbours.

There follows a long description of the other places of hell, given to Nemi by his celestial guide. We omit it, let this tedious and revolting particulars tire and disgust the reader. Suffice it to mention that the torments of *Tantulus* are described here with an horrifying correctness, that almost casts in the shade the description given to us by the Latin poet.

Having ranged the various regions of hell, and heard all the particulars shewn to him by Matali, Nemi was suddenly brought over to the beautiful smiling and blissful seats of the blessed. He soon descried, at a distance, the celebrated palace, made of diamonds, disposed in an immense square of twelve *yee'zoo's*, on each side, and five stories high; then the garden, the tank, and the padetha tree. In that palace, Biranee occupied a splendid apartment: she was then lying on a soft sofa, surrounded by more than a thousand beauties. What good works, asked Nemi, has Biranee practised, for deserving such a magnificent reward? Matali replied: This daughter of Nuts was formerly a slave in the house of a Pounkia. She always was very attentive to all the duties of her position, and at the same time regularly observed the precepts of the law. On a certain day, her mistress, who was wont to feed daily eight *Rahans*, fell into a fit of anger, and said that she was unable to bear any longer the fatigue attending the maintenance of those Religious. But the young slave, full of religious zeal, took upon herself the labor of feeding the *Rahans*. For this good

and meritorious work, she is enjoying the happiness of her present position.

Nemi was successively led into the various seats of the inhabitants of those blissful regions, and his guide explained, at great length, the good works that had procured to each of them the respective happy situation they enjoyed, and occasionally mentioned the period of time they were allowed to dwell in those abodes of unparallicked happiness. He was finally introduced to the presence of the great Thagja, who is the chief of all Nats. Having finished the survey of all the seats of Nats, Nemi was brought back to the seat of Men, in his own capital by the same celestial guide.

On his return, Nemi saw himself surrounded by his pious subjects, who eagerly inquired from him all the particulars respecting his journey. He minutely explained to them, all that he had seen both in the region of hell, and in those of Nats, and concluded by exhorting his people to be liberal in bestowing alms, that they might hereafter be admitted to share in the enjoyment of the Nats' happiness.

Nemi perceiving that his hairs were turning grey, became still more zealous in the practice of pious deeds, and resolved to embrace the profession of Rahans. But previous to his taking such a step, he had his son Rharadzana appointed to succeed him. In that prince, terminated the long succession of Kings, who, in the decline of their lives, became Rahans.

DZUTZANA.

This is one of the best written Dzuts possessed by the Burmese. The writer has translated it from beginning to end: but he will give here but an outline of its content. The narrator, as usual, is our Budha himself, when he was in the Weloowon monastery, surrounded by the Members of the Assembly, and a crowd of hearers.

In the country of Mitila, there reigned a king named

Dzaneeka, who had two sons, called Arita Dzaneeka and Paula Dzaneeka. After a long and prosperous reign, he passed to another existence. Arita Dzaneeka having celebrated his father's funerals, and made the usual purifications, ascended the throne. He confirmed his younger brother in the situation of Commander-in-Chief, he had hitherto held.

On a certain day, a vile courtier, by a false report, awakened in the king's breast, sentiments of jealousy and suspicion against his brother's fidelity. The innocent prince was cast in a dangerous ban by the virtue of his innocence he found means to make his escape, and went to a part of the country where he had powerful supporters, and soon found himself in a condition to bid defiance to his brother. The king assembled his troops; a battle ensued, in which the king was slain, and Paula Dzaneeka ascended the throne.

The Queen who was with child, on hearing the news of such a disaster, went to the treasury, took some ornaments of the purest gold, and the most valuable precious stones, and placed the whole in a basket. She then spread the rice so as to cover the basket, and covered it with an old and dirty cloth over the spreading of the cloth. Putting on the dress of one of the meanest women, she went out of the town, carrying the basket over her head. She left the city, through the southern gate, and passed into the country, without being noticed by the guards.

Having gone to a certain distance from the town, the Queen did not know what way to direct her steps. She went on a day during the heat of the day. Whilst in the desert, she thought of the country of Tsampe where lived some of her relatives, and resolved to go thither. She began to make enquiries from the people that were passing by, respecting the route she would have to follow.

During this time, the attention of a Cat was suddenly attracted by the virtue of Phetling that was in the Queen's womb, on the said position his mother was in. He, forthwith leaving his blissful seat, assumed the ap-

pearance of an old man, who was guiding a carriage along the road. He came close to the dzeat and invited the Queen to ascend on his carriage, assuring her that he would safely convey her to Tsampa. The offer was accepted. As the Queen was far advanced with child, there was some difficulty for her to get in the conveyance, when that portion of the earth she was standing upon, suddenly swelled and rose to the level of the carriage. The Queen walked into the chariot and they departed. During the night they arrived at a beautiful place, close to the neighborhood of Tsampa. The Queen alighted in a dzeat. Her celestial guide bade her to wait until day break, before she ventured into the city, and returned to the seat of Tawadeintha.

During that very night, a famous Pounha, attended with five hundred of his disciples, had left the town at a late hour, to take a walk by moonlight, and to enjoy the cool of the night and a bath in the river. Pamaouka, for such is the name of the Pounha, came by chance to the very place where was seated the Queen. His disciples continued their walk and went on the bank of the river. She appeared full of youth and beauty. But by the virtue of Phrelaong, the Pounha knew that she was in family way, and that the child she bore was a Phrelaong. Pamaouka alone approached close to the Queen and entreated her to entertain no fear whatsoever; that he looked upon her as his sister. The Queen related to him all the particulars of her misfortune. The great Pounha moved with compassion resolved to become her supporter and protector. At the same time, he recommended her to say that he is her brother, and when his disciples should come back, to shed tears in token of the tender emotion she felt at meeting with her brother. Every thing having being arranged, Pamaouka called his disciples, told them how happy he was at having found his sister, from whom he had parted many years ago. Meanwhile he directed them to take her to his house, and recommended her to the special care of his wife. As to him,

he would be back soon after having performed the usual ablutions. The queen was welcome in the Pounha's house, and treated with the greatest care and tenderest affection. A little while after, she was delivered of a beautiful child, resembling a statue of gold. They gave him the name of Dzaneeka.

Hazing reached the years of boyhood, he was one day playing with the boys of his age, when by way of teasing, they called him the son of the widow. These keen tauntings made him urge his mother to indicate to him the name of his father. It was then that he knew the author of his birth. Pamaouka taught him all the sciences known in those days, such as medicine, mathematics, &c. At the age of 16 years, young Dzaneeka had completed all his studies.

Dzaneeka resolved to devote himself to trade and acquire thereby ample means to reconquer one day the throne of his ancestors. With a part of the treasure his mother had brought with her, he was in a position to fit out a ship in company with several other merchants. He resolved to sail for a place called Caunawatoura. He had scarcely been at sea during two days, when a mighty storm came on. The vessel after having resisted some time, against the roaring and raging billows, at last gave way and was broken into pieces. All the crew and passengers, amounting to 700, miserably perished in the sea, without making the least effort to save themselves. Our Phralaong, on the contrary, seizing the extremity of a log of wood, swam with all his strength, resolved to struggle to the last against adversity. Mighty were his efforts during several days. At last a daughter of Nats, whose duty was to watch over the sea, saw his generous and courageous behavior, took pity on him and came to his assistance. There followed a sort of dialogue between her and Dzaneeka. The latter displayed his undaunted courage and firm purpose. The former admired the more his determined resolution. She resolved to save him from the dangerous position. Taking him in her

arms she carried him, according to his wishes to the country of Mitila, in the garden of mango trees, and placed him on the very table-stone where his ancestors were wont to enjoy themselves with a numerous retinue. Paralaong immediately fell asleep. The daughter of Nats, having enjoined to the Nat, guardian of the place, to watch over the Prince, returned to her blissful seat.

On the very day that the vessel was wrecked, the ruler of Mitila had died, leaving one daughter named Thiwa-dee. Previous to his giving up the ghost, and ascending to the seats of Nats, the King had ordered his ministers into his presence and enjoined on them to select for the husband of his daughter, a man remarkable for the beauty and strength of his body, as well as by the acuteness and penetration of his mind. He was to be able to bend and unbend an enormous bow, a feat that the united efforts of a thousand soldiers could scarcely achieve, and had the piece where he had concealed 16 golden cups. On the seventh day after his death, the Ministers and Poulhas began to deliberate among themselves about the choice of a match worthy of the Princess. Several competitors offered themselves for the hand of Thiwa-dee, but they were all rejected. At last, not knowing what to do, they resolved to leave to chance, the solution of the difficulty. They sent out a charmed chariot, convinced that by the virtue inherent in it, they would find out the fortunate man whose destinies were to be united to those of the Princess. The chariot was sent out, attended by soldiers, musicians, Poulhas and noblemen. It came straight forward to the mango trees garden, and stopped by the side of the table-stone Paralaong was sleeping upon. The Poulhas, on inspecting the hands and feet of the stranger, saw the unmistakable signs foreshowing his elevation to the royal dignity. They awakened him at the sound of musical instruments, saluted him King, and begged of him to put on the royal dress, mount on the chariot, and proceed triumphantly to the royal city. He entered the palace through the eastern gate. Having been informed

on the king's last intentions, he forthwith bent and unbent the bow, found out the long golden cup, and was carrying it to the beautiful and youthful Thiwalee. All the people showed signs of the greatest rejoicing: the rich gave him all sorts of offerings; the Ponghas in white and red, holding their red and white shells, danced with the king, and filled with water, the golden bowl forward. The king respectfully the water, making the blessings on the new monarch.

When the rejoicings were over, the king, towards the Ponghas, from whom he had been as a father to him during his exile, he applied himself to do as much good as he could, in relieving the poor, and promoting the welfare of all. He delighted in mentioning to his courtiers his misfortune, and the great efforts he had made to extricate himself from difficulties. He praised the reward attending generous efforts, and exhorted them never to flinch under difficulties, but always to exhibit a strong and unconquerable resolution under all trials, because it must sooner or later be crowned with success.

During the 7000 years that he reigned over Mitila with the queen Thiwalee, he faithfully practised the observances of the law, governed justly, fed the Rahans and Pitzega-budhas, and gave abundant alms to the poor.

On the 10th month, Thiwalee was delivered of a son whom they called Digout. On a certain day, the king, having received from his gardener some mangoes full of flavor and beauty, wish to go to the garden to see the tree that yielded such delicious fruits. When he arrived at the place, he saw two mango trees, one with a luxuriant foliage, but without fruits, the other loaded with fruits. The monarch approached the tree, riding his elephant, and plucked some mangoes which he ate, and found delicious. Thence he proceeded further to inspect the other parts of the extensive garden. The courtiers and the people that followed, plucked fruits from the same tree, and did it with such eagerness that they left neither fruits nor leaves on the tree.

On his return, the king was surprised to see the fruitful tree destitute of both leaves and fruits, whilst the barren one had a beautiful appearance. The monarch after a lengthened dialogue with his courtiers, concluded as follows: the riches of this world are never without enemies; he who possesses them, resembles the fruitful mango tree. We must look out for goods that excite neither envy, jealousy nor other passions. The Rahans and Pitzega-budhas alone possess such riches. I will take a lesson from the barren mango tree. That I may cut off and eradicate the troubles, vexations, and anxieties of life, I will renounce every thing and embrace the profession of Rahan.

With this idea strongly impressed on his mind, Dzanecka, came back to his palace. He forthwith sent for the general of his troops and directed him to place a strong guard, in front of his apartment and allow no one to come to his presence, not even the queen, but only him who would bring his daily meal, during four consecutive months. He gave orders to his ministers to judge with impartiality, agreeably to the law. Having thus arranged every thing, he withdrew alone to the upper apartment of his palace. Here follows a stanza in praise of the prince, who had separated from his queen, concubines and all the pleasures and honors attending royalty.

Dzanecka alone began to meditate on the happiness of the life of Pounhas and Pitzega-budhas; he admired their poor diet, their zeal in practising the observances of the law, their earnest longings after the happiness of Neibban, their disengagement from the ties of passions, the state of inward peace and fixity their souls enjoyed. In his enthusiasm he venerated them with a holy fervor, called them his masters and preceptors, and exclaimed: who will teach me to imitate their lives, and help me to become similar to them. In ten stanzas, Dzanecka reviews successively all that had belonged to him, his capital with its stately edifices, fine gates, the three walls and

ditches, the beautiful and fertile country of Wintzeartitz, the palace, with its lofty domes and massive towers, the beautifully ornamented throne, the rich and magnificent royal dresses, the royal garden and tank, the elephants, horses and chariots, the soldiers, the Pomihas, the Princes, his Queen and concubines. He then concludes each stanza with the following words: When shall I leave all these things, become poor, put on the humble habit of Rahans, and follow the same mode of a perfectly retired life. With these and similar reflections Dzanecka endeavored to cut one after the other many threads of passions, to pull down successively the branches of the impure tree, until he could give a final stroke to the roots.

At the conclusion of four months' retirement, Dzanecka sent for a faithful servant, and directed him to procure for him the various articles of the dress of a Rahan. He had his head and beard shaved; put on the cherished habit, and placing a staff in his hand, walked out of his apartments and directed his course towards the gate, with the dignified deportment of a Rahan of sixty years profession.

Queen Thiwalee was tired of having been so long deprived of her husband's company. She summoned seven hundred of the handsomest damsels of the palace, to go with her to the king, and by the efforts of their united charms entrap him in the net of passion and prevail upon him to come back to their society. When they ascended the stair-case, they met with Dzanecka, in his new attire. None recognized him; but all paid him due reverence as to some holy personage that had come to give instructions to the king. Having reached the apartment and seen the royal dress set aside, and the beautiful and long black hairs laid on one of the sofas, the queen and her attendants soon understood the sad and heart-rending meaning these objects were designed to convey. She ran in all haste with all her retinue down the stairs and overtook the new Rahan, at the moment he was crossing the outer gate of the palace. Every means that could be devised

to make impressions on the king's heart were resorted to by the queen and the damsels, in order to prevail upon him to forego his resolution. Tears, cries, wailings, striking of the breast, display of the most graceful and seducing forms, supplications, entreaties, were all used in vain; the new Rajah, unshaken and firm, continued his course saying that passions and concupiscence were dead in him, and that what could be said or done to engage him to change his resolution, was in vain. During his progress towards the solitude of Himawonta, he is comforted and encouraged by the advice and instruction of two Rishies, who from their solitude flew through the air to witness the beautiful struggle between passions and virtue, and help him not to flinch before the repeated obstacles the queen put in his way, to retard, impede and prevent the execution of his holy design. The names of these two instructors are Nerada and Mizalzein; they were clothed in the skin of Panthers. They instructed him in the duties of his new calling, and exhorted him to root from his heart, with perseverance, all passions, and in particular concupiscence and pride.

Comforted with such timely instructions, the new Rajah felt himself more than ever fixed in his resolution. On his way to the solitude, Dzaneeka arrived one evening at the gates of a town called Daunu. He passed the night under a tree, at a distance from the queen and the crowd that followed her. On the morning, he entered the town and went as usual along the streets to beg his food. It happened to stop for a while in the shop of a man that was fabricating arrows. Dzaneeka seeing the workman shutting one eye and looking with the other to see if the shaft of the arrow was straight, asked him the reason of his doing so, as he would see better with both eyes than with one. The workman told him that it was not always good that each object in this world should have a match. Should I, said he, look on this shaft with both eyes, my sight, distracted by several objects, could not perceive the defects of the wood, &c., but by looking

on it with but one eye the least irregularity is easily detected. When we have a work to perform, if there be two opposite wills in us, it cannot be regularly made. You have put on the habit of Rahau; you have apparently renounced the world; how is it that you are followed by such a large retinue of women and other attendants? It is impossible to attend well to the duties of your profession, and at the same time keep such a company. This cutting remark made a deep impression on Dzanecka. He had gone over a little distance, when he met a number of little girls playing together. One of them had one silver bangle on each hand, with one of gold on the right hand. When she agitated the right hand, the two bangles hitting each other produced a sound. Dzanecka, willing to try the wit of the little creature, asked her the reason why the movement of one hand produced a sound, whilst that of the other did not. She replied; my left hand that has but one bangle, is the image of the Rahaus who ought to be alone. In this world, when an object has its match, some collision and noise inevitably result. How is it that you, who have put on the habit of Rahau, you allow yourself to be followed by that woman who is still full of freshness and beauty? Is she your wife or sister? Should she be but your sister, it is not good that she should be with you. It is dangerous for Rahaus to keep the company of women.

This sharp lecture, from the mouth of a little girl, produced a deep impression on our Rahau. He left the city. A large forest was in the vicinity: he resolved to part at once, company with the queen. At the entrance, he stopped a while, and paused for a moment. There, on a sudden, stretching his arm, he broke the small branch of a tree, and showing it to Thiwalee, he said: Princess, you see this small branch: it can never be reunited to the stem it has been taken from. In a like manner, it is impossible that I should ever go back with you. On hearing the fatal words, the queen fainted

All her attendants crowded round her, to afford her some relief. Dzaneeka himself in the tumult and confusion that was going on, stole away with rapidity and disappeared in the forest. The queen was then carried back to Daumu by her attendants, whence they all returned to Mitila. Alone in the solitude, Phralaong enjoyed the sweets of perfect contemplation, during a period of three thousand years. Thiwalee, on her part, resolved to renounce the world and follow the example of her husband. She became a Rahaness, in one of the royal gardens, during the same period of years, and subsequently migrated to one of the seats of Brahmas, called Brahma-parithitsa.

At the conclusion of the narrative, Budha added: Mani-megala, the daughter of Nats, who saved me in the midst of the sea, is now my beloved *discipless* of the left, Oopalawon. The little girl who gave me such a wholesome instruction, at the gate of the town of Daumu is now Kema, my *discipless* of the right. The Rathee Narada, has since become my great disciple Thariputra, whose wisdom is second only to my own. The other Rathee Miga-dzein is now my disciple Maukalan, whose power for displaying wonders yields but to mine. The arrow maker has since become Ananda, my faithful and dutiful attendant. Queen Thiwalee has become the princess Yathaudara. As to prince Dzaneeka, he is now the Phra who is before you and addresses you, who is perfectly acquainted with all the laws and principles, and who is the teacher of men, Nats and Brahmas.

REMARKS ON THE SITES AND NAMES OF THE PRINCIPAL PLACES, MENTIONED IN THE LEGEND.

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The identification of the places mentioned in the course of the *Life of Gaudama*, is certainly a great desideratum. This difficult and laborious task has been boldly undertaken by several Government servants of both services. Great and important successes have attended their efforts. One of the most successful among them, has been Major General Cunningham, the Archaeological Surveyor to the Government of India. The sphere of his laborious and scientific researches, has extended over north and south Behar, the cradle of Buddhism, and some parts of the Punjab and Peshawar. Under his direction, excavations have been made, inscriptions found and deciphered, the nature and dimensions of old ruined monuments correctly ascertained. In his valuable reports, may be found important elements for reconstructing the History and Geography of ancient India. He has been greatly assisted by the History of the voyages of the Chinese pilgrim, Hwen Thsang, who spent sixteen years in travelling throughout India, and visiting all the places rendered famous by the action connected with the life of Buddha, and the spread of his Doctrines or Instructions. The voyage began in 629, and ended in 645 of the Christian era. The journey begins with the starting of the traveller from a city on the banks of the Hoang-ho. He shaped his course through the centre of Tartary, entered by the northern extremity of the plateau of Pamir, into what is called now independent Tartary, visited Samarcand, where there were no Buddhists, but only weavers of the silk. Thence he passed over to B. K., where he found religion in a flourishing condition. He ascended the mighty Hindu Kush mountains, penetrated into Cabul and Peshawar, crossed the Indus at Attock, and turning abruptly to the north, visited Oudha, where he found dozens of monasteries on the Ganges and most magnificent of sect, and returned to Attock, following the western bank of the Indus. He then proceeded through the Punjab to Mathura, and minutely examined all the Buddhist monuments to be found in the territories situated between the Ganges, the Ginduck and Nepal. He went to Benares, Patna, and all the places in Magadha, or south Behar, where his religious curiosity could be satisfied. Thence he shaped his course in an eastern direction, and visited the whole of Bengal. He passed to Orissa, visited many places in central India, and a portion of the upper Deccan. He went to Malwa and Guzerat, returned to Magadha, and began his homeward voyage. He repossessed the Indus at Attock, followed up the valley of

from Benares in a northern direction. It is said that after having travelled nine miles from the Bodi tree, Budha had to go over a distance of 18 youdzanas, ere he reached Benares, making a total of about 120 miles.

7.—Radzagio, or Radzagihra, was the capital of Magatha, or South Behar. Its situation is well ascertained. Its ruins have been minutely described by several travellers. It was situated on the left bank of the same small river as Behar, but a few miles south of that place. The mountains or peaks surrounding that ancient city are full of caves tenanted, in former ages, by Buddhist ascetics. The mountain Gaya-thitha, where Budha preached his famous sermon, lays in the neighborhood. It is perhaps the same as the Gridrakuta, or the Vulture's Peak.

8.—The Buddhist annals often mention the country of the middle or Mitzima-desa. It comprised the countries of Mathura, Kosala, Kapila, Wethalee and Magatha, that is to say, the provinces of Agra, Delhi, Oude and South Behar.

Magatha, south of the Ganges, had for capital, at first Radzagio, until Kalathoka, a hundred years after the death of Gandama, transferred the seat of his empire to Patalputra, or Pabhothra. The celebrated Welowon monastery was situated in the neighborhood of Radzagio, and was ordered to Budha by King Phupathana, the ruler of that country.

9.—Kosala is the same as the kingdom of Ayodhya, now called Oude. Thawattie, or Chawastu, was the capital of a district of that country. It was situated nearly at the same place where at present stands the modern town of Fyzabad. According to the Legend, the distance from Radzagio to Thawattie is forty-five youdzanas or about 7 miles. Twelve hundred paces from that city, was to be met the renowned monastery of Dzetawon, or the grove of the Victorious. Many ruins that have been visited and examined, leave no doubt regarding the certain position of Thawattie.

10.—Thing-ka-tha, or Tsan-pa-tha, lays in an eastern direction between Mathura and Kanouj, near the site occupied by the town of Ferruckabad. Captain A. Cunningham has met with the ruins of that place in the village of Samkassa, on the left bank of the Kadi-nadi, twelve cos from Ferruckabad. According to a popular tradition, it was destroyed in 1183, by the King of Kanouj, at the instigation of the Brahmans, who endeavoured, by all means in their power, to make all the remnants of Buddhism disappear from those parts of the Peninsula. It was in that place that Budha arrived, on his return from the seats of Nats, whither he had gone to preach the law to his mother. According to the Legend, the distance from Thawattie to Thing-ka-tha is thirty youdzanas, in a westerly direction. Fa Hian says that he saw in one of the temples of that place, the ladder Budha had used when he came down from the seats of Nats.

11.—The village of Patali is the very place where was subsequently established the renowned city of Patalibothra, capital of Magatha.

The place had reached the height of its glory, when Megasthenes, the Ambassador of Seleucus, visited it, in the reign of Chandragupta. In the time of Budha, it was but an insignificant place. There was, however, a sort of fort to arrest the inroads of some troublesome neighbours. Budha, when he passed through that place, predicted that it would become a flourishing town. The prediction began to have its accomplishment, one hundred years after his death, when King Kalathoka left Radzagio, and removed the seat of his empire to Paldotina, near the place where stands the modern city of Patna.

12.—The town of Wethalie is supposed to have stood north of Patna, on the Gunduk, not far from the place where that river joins the Ganges. The large village of Besari, 20 miles north of Hajipur, occupies a portion of the place over which stood Wethalie. In the seventh century, Buddhism was there on its decline; false doctrines, as says one of the Chinese pilgrims, were much prevailing. Nothing was to be seen, at that time, but a ruined town and many monasteries almost deserted and also falling into decay. Many signs of ancient ruins are also to be met with between Besari and Bakia, they belong to the same city which was both populous and wealthy. Its circumference was about 12 miles, including the two modern places of Bakia and Besari. All the mounds of ruins have been carefully searched and described by A. Cunningham, and the sites of ancient tanks exactly laid down. There is a curious episode in the Legend, connected with the name of Wethalie. A courtesan, who despite her dishonorable calling, occupied a brilliant position in the country, courted the favor of feeding Budha with all his followers. The latter accepted her invitation, and received a beautiful grove she presented to him and to the Assembly. It does not appear that her avocation was looked upon as a disgraceful one. It is probable that persons of this description, were as much for the intellectual as for the sensual enjoyments of their visitors. There existed in Greece and at Rome something similar to what is here alluded to. According to Plutarchus, Aspasia at Athens, was courted by Pericles on account of her high literary attainments and political abilities. Socrates visited her sometimes, in company with his disciples. Visitors took occasionally their wives to her place, for the purpose of enjoying the charms of her highly refined and instructive conversation. The same philosophical biographer does not scruple to quote sometimes the sayings of the celebrated Roman courtesan, named Flora.

13.—Nala or Nalanda was a Brahmin village about seven miles north of Radzagio. It was the birth place of the great disciple Thariputra. It seems that there was there a sort of Academia, whither the learned of Radzagio resorted for discoursing on moral and philosophical subjects. The magnificent ruins which subsist up to this day, in that locality, have been minutely examined, measured and described by several visitors. The great temple, in the opinion of A. Cunningham, must have been built in the 6th century of our era.

14.—Koothamaran, the city of the grass Kusha, is the place, in the neighborhood of which Budha entered in the state of Nirbhan, or died. Some antiquarians laying much stress on the name of a hill, even up to this day, called Kusha, have placed the position of Koothamaran on the road between Bariah and Goruckpore. On that spot, is to be seen a pyramidical looking mound of bricks, over which spreads a large Banyan tree. But from the narrative of the Legend, we must look for the site of Koothamaran nearer to the river Hignarati or Gunduck, since the spot where Gandama died, was near to the city, and is described as surrounded on three sides by the river. Koothamaran was situated a little north or north-west of Bariah, on or near the banks of the Gunduck. There too, ruins are to be seen, which, doubtless, will prove to be the site of Koothamaran. The name may have subsequently migrated to the locality above mentioned.

15.—Papilawana, the capital of the Maoria Princes, was situated between the Rapti and the Gunduck, nearly east of Goruckpore. South of that place, Fa Hien visited the dzedi of the coals. The Maoria Princes, agreeably to the text of the Legend, having come too late for sharing in the partition of the relics, took with them the coals that remained after the cremation of Budha's remains, carried them into their country, and built a dzedi over them. It was not far from that place that the Brahmin Dama built another dzedi over the vessel that had contained Budha's relics.

16.—The village of Rama is the same as the Ramaganio of the Cingalese collection. The two Chinese pilgrims, in their relations, call that place Lau-mo. Would it be that the modern Ramnagar is indicative of the ancient Ramaganio? At all events, we would not be far from the truth, if we place it between the Gogria and the Rapti, but nearer to the latter, almost due west of Goruckpore.

17.—The Pawa town is supposed by A. Cunningham, to have occupied the same site as the large village of Padmawana, 12 miles to the west of Bariah or Gunduck, and 40 miles north-north-east of Goruckpore. A large mound of more than 200 feet in length by 120 in breadth exists in that locality. From the excavations made on the place, it is supposed that there was a court yard, with cells for monks, on each side, the centre being, as was often the case, occupied by a dzedi. The people of Pawa obtained ten-eighths of the relics, after the cremation of Budha's remains, and built one dzedi over them.

18.—Kappilawot or Kappilawottu was situated between Fyzabad and Goruckpore, but a little nearer to the latter place. It was, on or near the banks of the Gogria. The small river Rohm formed the boundary between the territory of Kappilawot and that of Kaulia.

19.—Gaya and Budha-Gaya are two distinct places. The first is well known as the town of Gaya. The second lays six miles southward, and is famous as the locality of the Pipal or Bodhi tree, under which Gandama has obtained the Buddhahood. A tree of the same description, is, as yet, to be seen on the same spot. The present one

was in 1811 in full vigour, when Dr. Buchanan saw it. He describes it as not being more than a hundred years old. A. Cunningham says that it is now much decayed. One large stem, with three branches on the westward are still green; but the other branches are barkless and rotten. Hwen Thsang, in his itinerary, speaks of an early renewal of the tree by king Puma Yasmun, after its destruction by king Sasangka, who, with a tree-bark-mixed and mineral tending dug up the very ground on which it had stood, and moistened the earth with sugar cane juice, to prevent its renewal. The same eminent archaeologist describes a massive brick temple, standing east of the Bodhi tree, and with every probability, maintains that it is the same which has been described by the above named Chinese pilgrim. As Fa Hian is silent respecting that temple, A. Cunningham concludes that it was erected during the 6th century of the Christian era, when Buddhism, under the favor of king Amara-sinha and some of his successors, regained a vigorous ascendancy at least in Magadha. It is probable that all the temples, the ruins of which have been examined at Budha-Gaya, Nalanda and Behar, having a similarity in architectural plans and ornaments, have been erected during the 6th and a part of the 7th century of our era. The inference thence is that Buddhism was flourishing in Magadha at that period. Hwen Thsang, who has visited and described those monuments, in or about 625, speaks of them in the highest terms. How long have lasted the prosperous days of Buddhism in those parts? It is difficult to state, with any degree of accuracy. But it seems probable that it maintained itself in a satisfactory condition until the beginning of the 10th century. It had then to give way before the irresistible and triumphant ascendancy of Brahminism.

To the south-east of the great temple is a small tank, which is probably that of the Naga, who protected Buddha, during one of the several stations that he made round the Bodhi tree.

20.—Anawadat is the name of a lake famous in Buddhist sacred history. Its etymological meaning is, agreeably to some Savans, exempt of tumult, and according to others, not brightened. This last appellation is owing probably to the high peaks that surround it and prevent its being brightened by the rays of the sun. This is, certainly, the famous and extensive lake, which covers a portion of the high table land of Pamir. It has been visited and described by Lieut. Wood. What he states from a careful observation on the spot, agrees well with what is found in the itineraries of Chinese travellers. From that high plateau which embosoms the lake, flows in an eastern direction one of those small streams that form the river Ganges, whilst, in an opposite direction, the Oxus issuing from the western slope, shapes its course nearly towards the west.

21.—Udmana is a country the position of which is fixed on the banks of the Indus, between Cabul and Cashmere—west of the latter country Gandara is, it appears, the country called Canahar by the Muzul-

mans, lying between the Swat and the Indus. The Burmese author mentions always Kashmira, along with Gandara. This would indicate that the two places are in the vicinity of each other, and that they formed primitively one and same state. Yammaka is, perhaps, the peninsula of Guzerat. But the writer entertains serious doubts on this subject. It might be the countries situated west of the Hindoo Kush, that is to say the ancient Bactriana. The Burmese author states that Yammaka was inhabited by a people called Pansays. What that people may have been? Is it an allusion to the Greeks, that had settled in Bactriana? It is not without interest to hear our Chinese traveller stating that religion was flourishing in the above mentioned countries, whilst in the Punjab, he met with Religions with whom he declined holding intercourse, and of whom he speaks in rather unfavorable terms. Hence we may conclude that heretical opinions were then prevailing in that country, and that doctrines, at variance with those of Buddha, had already cast a deep root, and in their growth, almost choked genuine Buddhism, if it had ever been the prevailing creed in the land of five rivers.

22.—On his way down the Ganges, our pilgrim does not appear to have left his boat for any considerable time; he contents himself with mentioning a fact that, to some, may appear somewhat doubtful, viz. the flourishing condition of the Buddhist religion as far as the neighborhood of the present metropolis of India. He speaks of the kingdom of Champa. Champavati, or Karmavati, was the capital of that state. It was situated on the site of the present Bhagalpore, or not far from it. Thence Fa Hien came to the state of Tamralipti. The town, which bore that name, is the modern Tumlook, on the right bank of the Hoogly, not far from Calcutta. It was at that port that he embarked on board of a ship bound to Ceylon. Tamralipti must have been a famous sea port several centuries before Fa Hien's days. We are informed that Mahinda and his companions, who were appointed to proceed to Ceylon for preaching Buddhism to the people of that island, embarked at the same place.

THE SEVEN WAYS TO NEIBBAN.

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This is an abridgement of all the principles that constitute the system of Buddhism. In the **LEGEND OF BUDDHA**, the reader has become acquainted with the life of the founder of Buddhism, the establishment of his religion, and the promulgation of his chief doctrine. In the following pages, he will find compressed within narrow limits, the several observances to be attended to, in order to reach the goal of quiescence. As it is chiefly and principally by the help of meditation and contemplation that such a point can ever be attained, the reader must be prepared to wade up to his very chin, in the somewhat muddy waters of metaphysics, if he has a wish to penetrate into the very sanctuary of Buddhism.

To encourage the reader, and console him in the midst of his fatiguing journey through such dreary tracts, the writer will say to him that he has first borne up the fatigues of such a journey, and that, impelled by friendly feelings, he has endeavored to smooth the rugged path, in behalf of those that would follow him on the same errand. How far he has succeeded in his well-meant efforts, he will not presume to state. But he will say so much, that if the success be commensurate with his exertions, he may entertain a well-founded hope, that he will not be altogether disappointed in his hope and anticipation, and feel somewhat confident that he has needed, in the unaided, some help to go over the difficult ground of metaphysics.

Following in this instance, the line of conduct he has adopted through the foregoing pages of this book, the writer will allow the Buddhist author to speak for himself and explain his own views on the different subjects under consideration. His sole aim will ever be to convey as faithfully and as succinctly as possible, the meaning of the original he has under his eyes. The task, however, simple it may appear, is far from being an easy one, as the Burmese are utterly incapable of fully understanding the metaphysical portion of their religious system. Their ignorance is calculated to render even more obscure what is *per se* almost beyond the range of comprehension, because they must have frequently put an erroneous interpretation on many Pali words, the meaning of which is far from being accurately determined.

Our Buddhist Doctor begins his work with enumerating the advantages to be derived from a serious and constant application to the earnest study of these seven ways. Such an exercise, says he, has the virtue to free us from all evils; it expands the intelligence to the highest degree, and leads straight forward to Neibban. Man, he, can

it, is delivered from all errors, is happy and becomes, during his life, an honor to the holy religion of Budha.

The various subjects, he intends to treat in this work, are arranged under seven heads, which are laid down in his own original way as follows. The observance of the precepts, and the practice of meditation are the twofold foundation of the spiritual edifice. The consideration of the nature and form of matter shall be the right foot of the sage; the investigation about the causes and principles of living beings, shall be as his left foot; the application of the mind to find out the four high roads to perfection, and the obtaining the freedom of all passions, shall be as his right and left hands; and the possession of the pure science or knowledge shall be as his head. The happy man who shall have reached so far, will be certain to obtain the deliverance.

This summary is thus, by our guide, divided into seven distinct parts, which will be condensed into six articles.

It is as well to add that this work an abridged translation of which, is now set before the reader, was composed, at first, in the Siamese language at Bangkok, and has been subsequently translated into Burmese. We find, therefore, that all the principles exposed throughout, are received as genuine on the banks of the Irrawady as well as on those of the Meikam, and may be looked upon as a faithful exposition of the highest tenets of Buddhism, such as they are held in both countries. This observation confirms a notion which has been denied by many, viz., that the chief doctrines of Buddhism are pretty nearly the same in all the places where it has become the dominant creed. The discrepancies to be met here and there, relate principally to practices and observances which present to the eyes of the observer, an infinite variety of hues and forms. When Buddhism was established in several countries, it did not destroy many observances and practices that were so deeply engrained on the customs and manners of the people, it tolerated them, and lived with them in a tacit compromise. As, for instance, the worship of Nats existed among the tribes of the Irrawady valley, long before the introduction of Buddhism. Most of the superstitious rites now prevailing in Burma originate from that belief. With the Chinese, the ancestors' worship continues to subsist side by side with Buddhism, though the latter creed has nothing to do with it. In Nepal and at Ceylon, Hindu superstitions obtrude themselves in the view of the observer to such an extent, that it is not easy to state which of the two creeds obtains the pre-eminence.

ARTICLE I.

OF THE PRECEPTS.

Our author in a truly philosophical spirit, at first puts to himself the three following questions: What is the

origin of the law? What is man, the subject of the law? What is the individual who is the promulgator of the law? The three questions he answers in the following manner: 1st. All that exists, is divided into two distinct parts, the things which are liable to change, and obey the principle of mutability, such as matter, its modifications and all beings, which have a cause;* and those which are

* The distinction alluded to, by our author, is a most important one. What does he mean when he states that all things in this world obey the principle of mutability, and are liable to perpetual changes and modifications, and that they have a cause? One would be tempted to believe that the Buddhists admit of a first cause. But such is not the case. To understand such a language coming from a Buddhist's mouth, we must bear in mind the theory of the twelve Nidanas, or causes and effects. Each of the Nidanas is effect relatively to the preceding one, and cause to the following one. All the existing beings are relatively to each other, effects and causes. All undergo the irresistible influence of mutability and change. The beings that reside in the seats of Brahma are not without the reach of that influence, not even those who dwell in the four immaterial seats.

Are there things which are fixedly and everlastingly the same, upon which no change no vicissitude can ever act? There is the Law, there is the state of Neibban. The law is the expression of truth, which is reality, by opposition to the unreality of the visible world. The essence of the law is contained in the four sublime truths, which are emphatically called the Law of the Wheel. They are the declaration of the true state and condition of all beings; they proclaim the necessity of putting an end to such a miserable state of things, and point out the sure means of freeing oneself from the miseries attending existence. These truths are eternal, in so much that what they proclaim has ever been true in all the worlds that have preceded the present one, since they always resemble each other, and will ever be equally true, during the endless series of worlds that will follow. In this sense the law, in the opinion of Buddhists, being the declaration of truth, or of what is, must be eternal, as truth itself is everlasting. The state of Neibban, by opposition to that of existence, such as we comprehend it, is likewise a thing which never changes, since it is the end of changes. It remains always the same; it is the opposite of existence. What is then, called here everlasting, or eternal is, in the opinion of Buddhists, but the things that are conceived as subsisting abstractedly *per se* and never being affected by the great principle of mutability, that pervades all beings. To sum up the whole in a few words: the science which points out the means of coming out of the whirlpool of existences, and the being out of that circle, such are the two things which are always the same, never undergo any change, and are eternal.

allurement of his passions, he can free himself from the three great passions, concupiscence, anger and ignorance; finally, he is a descendant from those Brahmins, who in the beginning of this world, came from their seat, lived on earth, and by their eating the rice *Tsah*, lost all their glorious privileges and became being, similar to those who are known to us under the denomination of men.

The great end to be aimed at, in the observance of the precepts of the law, and the exercise of meditation, is the obtaining of a state of complete indifference to all things. (The state of indifference alluded to, does not consist in a stupid carelessness about the things of this world. It is the result of a knowledge acquired with much labor and pain. The wise man which has possessed himself of such science is no longer liable to the influence of that vulgar illusion which makes people to believe in the real existence of things that have no reality about them, but subsist only on an ephemereal basis which incessantly changes and finally vanishes away. He sees things as they truly are. He is full of contempt for things which are but, at best, a mere illusion. This contempt generates a complete indifference for all that exists, even for his own being. He longs for the moment, when it shall be given to him to cast away his own body, that he may no longer move within the circle of endless and miserable forms of existence. In this sense, must be understood the state of perfect quietism or indifference which is the last stage the wise man may reach by the help of the science he possesses. The Religious of the Brahminical creed have professed the same indifference for all the accidents of life.) Hence our Budha, when he became a perfected being, looked on the wicked Dewadat, with the same feelings as he did on the great Maia, his mother. Numberless Ratoes or Anchorites have ever been eulogized for having allowed themselves to be devoured by ferocious beasts, or bit by venomous snakes, rather than offering the least resistance that could exhibit a sign of non-indifference. Entire was their uncon-

cern towards their very body, which, they knew well, is, as every thing else, a compound of the four elements, a mere illusion, totally distinct from self.

Five commandments constitute the very basis whereupon stand all morals, and are obligatory to all men, without exception. They include five prohibitions. (It is not a little surprising that the five precepts obligatory to all men, are merely five prohibitions, designed not to teach men what they have to do, but warning them from not doing such things that are interdicted to them. This supposes that man is prone to do certain acts which are sinful. The Buddhist law of the five precepts forbids him to yield to such propensities, but it does not teach him particular duties to perform. It does not elevate man above his original level, but it aims at preventing him from falling lower.) The five prohibitions are: not to destroy the life of any being; not to steal; not to commit adultery; not to tell lies; not to drink any intoxicating liquors or beverages.

Our author seems to be a perfect master in casuistry, as he shows the greatest nicety and exactness in explaining all the requisite conditions that constitute a trespassing of those precepts. We will give here but a few samples of his uncommon proficiency in this science. As regards the first prohibition, says he, five things are necessary to constitute an offence against the first commandment, viz., a being that has life, the intention and will of killing that being, an act which is capable of inflicting death, and the loss of life of that being, consequent to the inflicting of that action. Should but one of these conditions be wanting, the sin could not be said to have taken place, and, therefore, no complete trespassing of the first prohibition.

Again, as regards the second precept, five circumstances or conditions are necessary to constitute a trespassing, viz., an object belonging to another person, who never by words or signs, showed any intention to part with it: the knowing that the owner intends to keep pos-

session of it; having the actual intention to take away secretly or forcibly that object; an effort to become possessed of the thing by deceiving, injuring, or by mal-practices, causing the owner or keeper of the thing to fall asleep; and finally to remove the thing from its place, however short may be the distance, should it be but that of the length of a hair of the head.

For the infraction of the third precept, the following conditions are required: the intention and will of sinning with any person of another sex, that comes within the denomination of Akamani-jathan, that is to say, persons it is forbidden to touch; acting up to that intention, and the consummating of such an act. Women that fall under the above denomination, are divided into twenty classes. The eight first classes include those that are under the guardianship of their parents or relatives; the ninth class comprises those affianced before they be of age; the tenth, those reserved for the king. Within the ten other classes come all those who, owing to their having been slaves, or for any other causes, have become the concubines to their masters, or married their seducers, &c.

The fourth prohibition extends not only to lies, but likewise to slander, coarse and abusive expressions, and vain and useless words. The four following conditions constitute a lie, viz., saying a thing that is untrue; the intention of saying such a thing; making manifest such an intention by saying the thing; and somebody that hears and clearly understands the thing that is uttered. That the sin of medisance may be said to exist, it is required that the author of it, should speak with the intention of causing parties to hate each other, or quarrel with each other, and that the words spoken to that end, should be heard and understood by the parties alluded to.

The fifth precept forbids the drinking of Sura and Me-ria, that is to say, of distilled liquors, and of intoxicating juices extracted from fruits or flowers. The mere act of

putting the liquor in the mouth, does not constitute a sin; the swallowing of it is required.

Besides these five general precepts, obligatory on all the faithful without exception, there are three other precepts, or rather counsels that are strongly recommended to the Upasakas or pious laymen. They are designed as barriers against the great propensity inherent in nature, which causes men to exceed in all that is used, through the senses of taste, hearing, seeing, smelling and feeling. They are so many means that help to obtain a sober moderation in the daily use of the things of the world.

The first counsel regulates all that regards eating. It forbids using any comestible from noon, to day break of the following morning. The second interdicts the assisting to plays, comedies, and the use of flowers and essences with the intention of fondly handling and smelling them. The third prescribes the form and size of beds, which ought never to be more than one cubit high, plain without ornaments. The use of mattresses and pillows, filled with cotton, or other soft substances, is positively prohibited. The very intention of laying upon these enervating superfluities, and *a fortiori* the reclining on them, constitutes the breaking of such a command.

These three latter precepts are to be observed chiefly in the following days, on the 5th, 8th, 14th and 15th of the waxing moon, and on the 5th, 8th and 14th of the waning moon, as well as on the new moon. The pious Upasakas sometimes observe them during the three consecutive months of the season of lent.

In the opinion of our author, are deserving the respectable title of Upasakas, men and women, who have the greatest respect for, and entertain a pious affection towards, the three precious things, Budha, the Law, and the Assembly of the perfect. They must ever view them as the land of salvation, and the securest asylums. They must be ready to sacrifice every thing, their very life, for the sake of these three perfect things. During their lifetime, under all circumstances they must aim at following

scrupulously the instructions of Budha, such as they are embodied in the law and preached by the Bikkhus.

Five offences disqualify a man for the honorable title of Upasaka, viz: the want of belief and confidence in the three precious things, the non-observance of the eight precepts, the believing in lucky and unlucky days,* or in good and bad fortune, the belief in omens and signs, and keeping company with the impious who have no faith in Budha.

We now come to the rules which are prescribed to all the Buddhist Religious. They are 227 in number, and are found in a book called Patimauk. This book is the *Vade Mecum* of all Religious. They study it, and often learn it by heart. On certain days of each month, the Religious assemble in the Thein. The Patimauk is then read, explained and commented upon, by one of the elders of the fraternity. It is an abridgement of the Wini, the great book of discipline. It teaches the various rules respecting the four articles offered by the faithful to the Religious, that is to say, vestments, food, mats and the ingredients for mastication. These rules

* Budhists lay the greatest stress on the belief in the three precious things. It is the foundation on which rests the whole spiritual edifice. But it is somewhat extraordinary to see that the superstition in believing in lucky and unlucky days, in good and bad luck is openly condemned, and entails upon him who is addicted to it, the severest penalty. Though such childish belief is so exceedingly common in Burmah, that it influences him in his daily and hourly actions, yet we must admit that it is opposed to the tenets of the Buddhist religion. There can never be any good or bad luck in the opinion of him who has faith in the law of merit and demerit. There is no other agent in this world, and therefore it is not one who influences and regulates all the actions of the world, but he himself. What can he do in the day of the two Ballas? But how widely does the practice from the theory? He who has lived for some time in a Buddhist country, and made himself acquainted with the various habits of the people, will soon discover that superstitions abound as much as in his own country, superstitions which govern the spirit and principle of all actions from the poor to the rich. In this respect, Buddhist monks differ not from the clergy, they are often seen to the hearts of the people, in the performance of rites at variance with the tenets of their creed.

likewise regulate all that relates to the mode of making prayers, devotions, walking, sitting, reclining, travelling, &c., &c. Every thing is described with a minute particularity.

Here, if any interest could be awakened would be the place to enter into the system of casuistry, carried by Buddhist Religious to a point of nicety and refinement truly astonishing. Suffice it to state that they have gone over the boundless field of speculative conjectures, respecting all the possible ways of fulfilling or trespassing the precepts and regulations that concern the body of Religious.

Every law and precept must have a sanction. This essential requisite is not wanting in the Buddhist system. Let us examine in what consists the reward attending a regular and correct observance of the precepts, and what is the punishment inflicted on the transgressors of these ordinances. As usual we will follow our author and allow him to make known his own opinions on this important subject. It is often inquired from us, says he, why some individuals live here during many years, whilst others appear, but for a short time, on the scene of this world. The reason of the difference in the respective condition of these persons, is obvious and evident. The first, during their former existence, have faithfully observed the first command and refrained from killing beings; hence their long life; the second on the contrary have been guilty of some trespassings of this precept, and therefore, the influence of their former crimes causes the shortness of their life. In a similar manner we account for all the differences that exist in the conditions of all beings. The observance or trespassing of one or several precepts, creates the positions of happiness and unhappiness, of riches and poverty, of beauty and ugliness, that chequer the lives and positions of mortals in this world.

In addition to the rewards bestowed immediately in this world, there are the six seats of Nats, where all sorts of recompenses are allotted during immense periods, to those who have correctly attended to the ordinances of

the law. There are likewise places of punishment in the several hells, reserved to the transgressors of the precepts. The conditions of animal, Asuratrikes and Pretitas, are other states of punishment.

A lengthened account of all that relates to the blissful regions of Nats, and the gloomy shades of hell, is found in one of the great Dzai, or accounts of the future existence of Gaudama, given by himself to his disciples, when he was a Prince, under the name of Nandi. The writer has read and nearly translated this book, which delightfully reminded him of the descriptions on similar subjects he had read in the sixth book of the *Uncle*. The wildest, most ferocious and inventive imagination seems to have exhausted its descriptive powers, on the one hand, in multiplying the pleasures enjoyed in the seat of Nats, and beautifying and adorning those delightful regions; and on the other, in representing with a dark and bloody pencil, the frightful picture of the numberless and horrid torments of the regions of desolation, despair, and agony.

All that is so abundantly related of the fortunate shades of Nats, is to be found in their sacred writings, such as the Buddhist Religion, which they deliver to their hearers, to excite them more effectually to bestow on them abundant alms. The credulous hearers are always told that the most conspicuous places in those regions, are allotted to those who have distinguished themselves by their great liberality. We think it idle and superfluous, uninteresting and fatiguing, to repeat those fabulous accounts of the seats of Nats and abodes of hell, as given at great length by Buddhist authors. The only particulars deserving to be attended to are these: the reward is always proportionate to the sum of merits; and punishment, to that of demerit. There is no eternity of reward nor of punishment.*

* This is a consequence of the axiom established by one of the Buddhas, that the principle of morality provides all the beings who reside in the 31 seats, allotted to them. It cannot be supposed that

This first article shall be concluded by an important remark bearing upon the system under consideration. The seats of happiness, as already mentioned, are divided into two great classes, the one including the superior, and the other, the inferior seats. The latter are the six seats of Nats, and are tenanted by beings as yet under the influence of concupiscence and other passions. Those who observe the five general precepts have placed, and, as it were, established themselves, on the basis whereupon stands perfection, but not yet in perfection itself; they have just crossed the threshold thereof. They are as yet imperfect; but they have prepared themselves for entering the way that leads towards perfection, that is to say,

moment, according to biologists, who have been studying the habits of animals, as well as the habits of man, that the majority of the individuals of his species are not in the same position of mind as he is. Some are in a state of depression, some are in a state of exaltation, some are in a state of indifference. Some are in a state of depression, some are in a state of exaltation, some are in a state of indifference. Some are in a state of depression, some are in a state of exaltation, some are in a state of indifference.

[illegible]

meditation, or the science of Dzam. The very reward enjoyed, in those seats is, therefore, as yet, an imperfection. The superior seats can only be reached by those who apply themselves to mental exercises. These exercises are the real foundation of the lofty structure of perfection, and the high road to it.

ARTICLE II.

THE DIFFICULTIES ATTENDING THE STUDY OF BUDDHISM.

Pain and the following articles contain subjects of so "obscure" or "undefined" nature, that it would require to be possessed of the science of a Buddha, in order to come to a right understanding of such obscure topics. The difficulties, arising from this study, are owing to the confused and very unsatisfactory ideas of the Buddhist philosophers respecting the soul and its spirituality, and perhaps to the inability of the writer to understand the vague and undefined terms employed for conveying their ideas on these matters. The field of Buddhist metaphysics is to a European, in a great measure, a new one; the meaning of the terms is half understood by the Burmese translators; definitions of terms do not convey explanations such as we anticipate, and ideas seem to run in a new channel; they assume, if we may say so, strange forms; divisions and subdivisions of the various topics have no resemblance with what a European is used to in the study of philosophy. The student feels himself ushered in a new realm; he is doomed to feel his way by groping. Finally the false position assumed by the Indian philosophers and the false conclusions they arrive at, contribute to render more complicated the task of elucidating this portion of the Buddhist's system. That the difficulties may be somewhat lessened, on the pathway rendered less rugged, and a little smoother, the writer proposes to avoid as much, as it is in his power, overhauling with Pali terms, the explanations he is about to afford, under the guidance of the Buddha's author.

derive more from those evils, which are necessarily pro-
 duced by the evil with us, than by the evil of the
 good. The good might justly be said to be the
 source of all good. But by whom it is
 produced, and by what order? By the exercise of
 nature, or by some supernatural principle? If
 the principle is one, others called into action
 by it, may be said to be the same vision, as
 the good itself, and the evil. If several, the
 evil is not the good, and the good is not the evil.

It is not so in the *dentate* and *triangular*. In the first we have a *triglochin*, or trifid, or branching. In the second a *tricuspid*, or *tridentate*. It is the form of the *margin*, or the *contour*, or *outline* of a part, or of a solid nature. But it can by no means happen but the *seeds* of the other series, or organs, such as the *eyelids*, &c. &c. which are only channels to communicate impressions to the *brain*, &c. &c.

On the other hand, part of the cost of the new technology is borne by the users of the technology. For example, the cost of the new technology is borne by the users of the technology in the form of higher prices for the services provided by the technology. This is because the new technology is a public good, and the cost of the new technology is borne by the users of the technology in the form of higher prices for the services provided by the technology. This is because the new technology is a public good, and the cost of the new technology is borne by the users of the technology in the form of higher prices for the services provided by the technology.

under the person name of *subject* in the above table. However, there is also *locution* with a singular subject, but it is a singular locution, not a plural locution, extending not only to one object in a row, but to all things.

It may be called the "discovery" of the "dark side" of the mind as a result of research conducted by Sigmund Freud, who was the first to discover that our unconscious mind can never be reached.

to explain more fully the nature of conditions of the first parts, our philosopher has recourse to the simile of commision. "But this simile," he says, "has to choose armistice over blood. While sailing hears a vessel, and with the other he is at top and bottom, and then. This is exactly what is done by the sons of Witoka and Witzara. The first got sold of

the object of meditation, and the second causes the mind to pass and repress over it, until it has perfectly seen it in all its particulars.

The third stage in the exercise of meditation is that of *Piti*, which consists in a sort of transitory feeling or excitement, needed by him who has reached that third stage of mental life. It produces on the whole frame the following effects:—It seems to him that is engaged in that exercise that the wheels of his mind stand on an end, so that he is free from all mental trouble; but at other times, it produces in the sensations similar to that of the lightning or the earthquake as a phenomenon, sometimes it is a commotion resembling that of mighty waves breaking on the shore; at other times, the subject is, as it were, carried through the air, or only raised above the ground; and occasionally it causes a chill running the length of all the limbs. When these results have been through persistent exertions, repeated and experienced with a never-increasing degree of intensity, they follow:—The mind is unified; the body and the soul are completely mastered, subdued, and composed; they are almost beyond the influence of accidents of the body, and acquire a new and brilliantness, so that the exercise of meditation causes no further trouble; and being the natural expression or expression of a state of mind, it is done away with, then the exercise of meditation becomes pleasurable, free of all pleasurable states of the soul and body, and freely both parts attain to a good nature condition; so far want there is a pleasure in each other. Various accidents to the mind disappear, and vanish, and the various effects experienced by the soul that has reached the degree of perfection of total defecting.

When the mind has thus been purified, subjected, and freed from all that could wrongly affect them, the mind then reaches the state of *Suka*, that is to say, of pure, permanent pleasure and inward delight. The causes or results thereof are called *Sacetti*, or peace or the source of the soul. As a matter of

course, that state of inward peace has several degrees both as regards the time it lasts and the intensity of the affection. It lasts sometimes for a moment, or for a period of uncertain duration, as it happens when we reflect on some subject, or we listen to a sermon. At other times, its duration is longer, when, for instance, we are about entering into contemplation or ecstasy, and it lasts as long as we are in one of the these states.

From *Piti* originates the *Samati-tseit*, the idea or consciousness of inward quiescence. It is the secondary cause of the real joy and delight, and is followed by an unshaken resolution of adhering to all the precepts of the law. It produces in the soul a certain freshness, expansion, and ravishment in the practice of virtue. Such a state is illustrated by the following comparison. A traveller has to go over a very difficult road; he is exposed to an intense heat, and tormented with a burning thirst. Let us imagine the intensity of his delight, when he finds himself on the brink of a rivulet of clear, and cool water; such is precisely the state of the soul under the influence of *Piti*. The state of *Soka* follows it very soon. It is exemplified by the condition of the traveller, who has been perfectly refreshed and relieved from thirst and fatigue, and enjoys the delightful and pleasurable effects resulting therefrom.

The last state or the crowning point to be arrived at, by the means of meditation, is that of *Upekka*, or perfect fixity, whence originates an entire indifference to love, or hatred, pleasure or pain. Passions can no more affect the soul in that happy condition. But in this as well in the preceding states, there are several degrees, according to the various objects it refers to. In the *Upekka*, relating to the five senses, man is no more affected by beautiful or unseemly objects, by harsh or melodious sounds, &c. As to what refers to creatures, man has neither love nor dislike for them. Man obtains the state of *Upekka*, relating to science or knowledge, by examining and considering all things through the medium of the

three great principles *aneitsa, duka, anafia*, that is to say, change, pain and illusion. There is also the *airya upelkka*, as when a man, after great struggles and efforts to obtain a certain object, sees that he cannot reach it he becomes indifferent to it, and without trouble or the least disquiet, gives up his undertaking. There are many other effects of the Upelkka mentioned by our author, the number of which could prove tedious. What has been just stated is said to be a good correct idea of the nature of the highest spiritual condition that human mind can ever reach. It is the last and the most eminent result of the condition of Upelkka, which exists when an individual, by successful exertions has ascended to the top of the spiritual ladder, there is a certain virtue that attracts every thing to him. He becomes a centre to which all aspirants converge. He is like the central point of our planet, that even when his distance from the bodies it incessantly draws to itself, is still in the centre of the most complete quietude, to be ever contemplating, without the least effort, the unfolded truth that indefinitely unfolds itself before him. Henceforth and for ever, the sage that has reached the state of Upelkka, has no more to pass successively through the four preceding stages, to be enabled to meditate; that is to say, he does no more require the help of thought, reflection, satisfaction and pleasure. He is in the middle of the cloudless atmosphere of truth which he enjoys, and therein remains as unmoved as truth itself.

As stated in the previous article, the observance of the precepts or the performance of exterior good actions, draws abundant rewards over those who faithfully comply with them. These rewards are bestowed either in the seat of man, or in the six abodes of Nuts, which we will agree to call the six inferior heavens, where concupiscence as yet holds its empire.

The inward good deeds produced by the operation of the intellectual faculties of the soul, being of an incomparably greater value than the external ones, the recompense of the former is of a higher order than that of the

latter. Hence there are twenty superior heavens reserved to the sages that have made progress in meditation.* The accounts of the Buddhists respecting the extent of these seats, their respective distance, in following the perpendicular, the myriads of centuries to stay in each of them,

It is perhaps of some interest to a few readers to have mentioned the names of the thirty-one seats into which Buddhists have divided all existence. Let us begin with the lowest step of that immense ladder. The four next seats are the four states of punishment. In them are beings, and by of the unfortunate beings, who pursued by the influence of evil of their demerits, are doomed to atone in different ways, for the evil that they have done. The lowest seat is *Nga-yai* or hell. It is placed in the centre of our planet, and subdivided into eight punishment-pieces. The next seat which is called *An-dzu*. The second step of the ladder is occupied by the seat of *Manas*; the third, by certain mortals called *Prithag*; and the fourth, by another kind of mortals, named *Atharak*s. These four seats are tenanted by beings who manifest punishment for the evils which they have performed.

The fifth seat is that of *Manasa*, or men. The beings that occupy it are in a state in which they exist at or depart. It may be called a position of probation.

Above this seat of men are the six seats of Nats called Tsalbomaz, Tawle-ah, Yawo, Tawito, Naminari, Pato-nimutrawasawati. The deities of these seats enjoy the reward awarded to them for the performance of good and meritorious exterior works.

The three places above those of Nats, called Brahmapurisasa, Brahmapurashita, Mahabrahma, are occupied by the contemplatives who have reached the first step of Dzou, or meditation. The three following, Panetle-ba, Appamandha, Appasara, are tenanted by the Beings who have attained the second degree of contemplation. The three next to those just enumerated are: Pawatta-sori-ba, Appamant-sor-ba, Soubek-kumka. They are the abodes of the contemplatives who have ascended to the third step of meditation. The two following steps of the ladder, W-shappola, A-sou-gu-sa, are tenanted by the contemplatives of the fourth degree; and the five that follow, viz., Awaha, Atahpa, Sou-lasa, Sou-lasi, Agga-tuta, are occupied by the contemplatives of the fifth degree, that is to say, by the beings who have entered the Thoda, or current of perfection, and who have qualified themselves for obtaining the state of deliverance, or Neibban.

Above these seats, we find the four and last abodes of Arupa, without form. They are called, Akasa-nitza-yatana, Wigniana-witza-yatana, Akeitsignia-yatana, Newa-thagna-nathagnia-yatana.

&c., are so many puerilities not worth attending to, and in no way belonging to the old and genuine Buddhism. They are the inventions, in subsequent ages, of individuals, who wished to emulate their neighbours and rivals, the Hindoos, at a time when the latter substituted the gross and revolting idolatry of the Puranas, to the purer doctrines of the Vedas. But what comes directly to our purpose is the distinction of these twenty seats into two classes. The first comprises sixteen seats, under the designation of *Rupa* or matter; the second includes four seats, called *Arupa*, or immaterial abodes or conditions. Here are located, as on grand and immense scale, according to their respective proficiency in science and meditation, the beings that have striven to advance in knowledge, by the exertions of the mental faculties. The general appellation given to each class, bears a great meaning, and therefore, deserves explanation. In the 16 seats of *Rupa*, are placed the contemplatives who have as yet a body, and have not been hitherto able, to disengage themselves from some affection to matter. The subjects of their meditations, are still the beings inhabiting this material world, together with some of the *Kathain*, or coarser portion of their being. But in the four seats called *Arupa*, which terminate the series of Buddhist heavens, the contemplatives are destitute of shape and body; they are almost brought to the condition of pure spirits. In their sublime and lofty flight in the regions of spiritualism, they seem to have bid a last farewell to this world, and to be no longer concerned with material things.

Let us glance rapidly over these various seats, and pay a visit to the beings that have been rewarded with a place in them, owing to their great proficiency in the mental exercise of meditation. We will begin with the lowest seat, and from it, successively ascend to the loftiest. We must bear in remembrance that there are, as above stated, five degrees of meditation or five parts, viz., perception, reflection, satisfaction, happiness and fixity. He who has been much exercised in the first degree, shall inha-

bit one of the three first seats of Rupa. Those who, leaving aside the first degree, shall delight in the second and third, shall inhabit, according to their respective progress, one of the three following seats. Those who take delight but in the fourth degree, having no further aid of the three first parts, perception, consideration and satisfaction, shall be located in the 7th, 8th and 9th seats. When the fifth degree of Dzan, or meditation, has been attained, that is to say, when a privileged contemplative is able to meditate and contemplate, wit' out having recourse to the representation and consideration of the object, without allowing one self to be influenced by pleasures or joy, then he has attained to the state of fixity and indifference; he occupies the 10th and 11th seats. The five remaining seats bear the collective name of *Thoodawata*, or abodes of the pure or perfect, that is to say, the dwelling place of those who have entered into the current of perfection. They are inhabited by the Kaliaṇa Putadzaṇas, and the four sorts of contemplatives called Thautapan, Thakadagan, Anagan and Rahandas. The latter have entered into the *Thoda*, or current of perfection. The Thautapans and Thakadagans are pure and exempt from all influence of demerits; the Anagans are delivered from the five concupiscences. The Rahandas are enjoying a perfect indifference for all. They are strangers to such a language as this: I am great, I am greater, I am greatest. Such terms of comparison are but mere illusions; they are deceitful sounds that confuse, distract and bewilder the ignorant.

Above the *Thoodawata* seats, are the four, called *Arupa*, or immaterial. The denizens of these places have, at first, recognized that the miseries attending man, in this world, have their origin in the body. They then conceive the utmost disgust and horror for it; they long for the dissolution of this agent to all wickedness. So great is their horror for bodies and matter, that they no longer select them for subjects of meditation; they endeavor to cross beyond the limits of materiality, and launch forth

very limited sketch of this part of the work under consideration, the attention of the reader shall be directed on man as the most interesting of all beings. With our Buddhist author, therefore, he will take human beings as the subject of his investigations. Provided with the philosophical dissecting knife, he will anatomise all the component parts of that extraordinary being, whose nature has ever presented an insolvable problem to ancient sages. What shall be said on this subject, will be sufficient to convey a correct idea of the mode of reasoning and arguing followed by Buddhist philosophers, when they analyze other beings and select them for the subjects of their meditations.

At the very beginning, our author proclaims this great maxim—all beings living in the three worlds, heaven, earth and hell, have in themselves but two things, or attributes: *Rupa* and *Nam*, form and name. Accustomed as we are to a language that expresses clear and distinct notions: we would like to hear him say, in nature there are but two things, matter and spirit. But such is not the language of Buddhists, and I apprehend that were we giving up their somewhat extraordinary, and to us, unusual way of expressing their ideas, we could not come to a correct knowledge of the notions they entertain respecting the nature of man. Let us allow our author to speak for himself, and, as much as possible, express himself in his own way. By *rupa*, we understand form and matter, that is to say, all that is liable *per se* to be destroyed by the agency of secondary causes. *Nam*, or *nama* is the thing, the nature of which is known to the mind, by the instrumentality of *mano*, or the knowing principle. In the five aggregates constituting man, viz: materiality or form, the organs of sensation, of perception, of consciousness, and those of intellect, there is nothing else to be found but form and name. We are at once brought to this materialist conclusion, that in man we can discover no other element but that of form and that of name.

To convey a sort of explanation of this subject, our author gives here a few notions respecting the six senses. I say six senses, because with him, besides the five ordinary senses, he mentions the *mano*, or the knowing principle that resides in the heart, as one of the senses. The organs or faculties of seeing, hearing, feeling, tasting, smelling and knowing, he calls them the inward senses. These same organs, as they come in contact with exterior objects, are called exterior senses. The faculty inherent in each of the senses whereby is operated the action between the organ and its object, is designated by the appellation of the life of the senses, as, for instance, the eye seeing, the ear hearing, &c. In this treble mode of considering the senses, what do we meet with, but form and name, ideas and matter? Supposing the organ of seeing to exist, and an object to be seen, there will necessarily result, as an essential consequence, the perception or idea of such a thing. Even as regards the *mano*, where there exists the heart, on one side, and truth on the other, there will follow immediately the idea or perception of truth.

This materialist doctrine, if the meaning of our author be accurately understood, is further confirmed by the method he proposes for carrying on the investigation respecting the nature of things. He who desires to penetrate deep in such a sublime science, must have recourse to the help of meditation. Having selected an object, he considers it by the means of *witekka*. He passes successively through the ideas and impressions he derives from the contemplation of such an object. He then says to himself: the ideas obtained by the means of *witekka*, or the first degree of *dzan* or meditation, are nothing but *nam-damma*, since their nature is to offer themselves to the *arom*, as the thought to its object. But where is the seat of that *arom*? It resides in the substance of the heart, which in reality affords asylum both to it and to the *nam-damma*. It is no where else to be found. But what is the heart? Whence does it come?

By what is it formed? To these three questions we answer that the heart is composed of the four elements. It is but one and the same thing with them. This startling doctrine is explicit and excludes, at once, the idea of a spiritual substance.

Our author has now reached the elements, or the parts constituting all that exists with a form. He boldly asserts that all that has an existence, is but an aggregate of earth, water, fire and air: all the forms are but modifications and combinations of the four elements. The bare enumeration of this general principle, is not sufficient to satisfy our philosopher. He wishes to know and explain the reason of every thing. Here begins an analysis entirely unknown to our chemists and philosophers of the West. The body is divided into thirty-two parts, which are often enumerated in formulas of prayer, by pious Buddhists. Each of these thirty-two parts is subdivided into forty-four. The hair, how slender soever it appears, is submitted to that minute analysis. The result of this subtle division is to show what is the proportion of each element that enters in the formation of these atomical parts. We have not the patience to write down these uninteresting details, nor do we believe that the reader will be displeased, if we spare him the trouble of going over such worthless nomenclature. There is another division of matter, or body, into forty-two parts, called *akan*. This is based upon the distinction of the four elements that enter unequally in the formation of the body: 20 parts belong to the earth; 12, to water; 6, to fire; and 6, to wind. Then again the body is divided into 69 parts: the division is based upon the distinction of the ten constitutive parts belonging to each of the senses, as it will be hereafter explained. The object Buddhist philosophers have in view in entering into so many divisions and subdivisions of the forms of the body, is to prove, in their opinion, to demonstration, that, by the nicest analysis of every part of the body, we find, at the end, nothing but the primary elements that are called the supports of all that exist.

We have now to follow our author through a path more difficult than the preceding one and hear him explain the theory of the ideas and their various modifications. These, says he, are known, not by their forms, since they have none, but only by their name. Through the practice of reflection and meditation, we become acquainted with them. We call them *arupa dhamma*, things without a form or shape. They are designated under the name of *tseit* and *tseedathit*,* that is to say, ideas and the

* The number of Tseits or ideas are one hundred and twenty in number divided as follows:—

1.—The tseits or ideas of the beings as yet under the influence of passion: they are named Kama-watsara-tseits.

2.—The tseits or ideas peculiar to beings who have not as yet been able to raise themselves entirely above materiality: they are called Rupa-watzara-tseits.

3.—There are four tseits peculiar to those beings who sitting aside the coarser portions of this world launch forth in abstractive truth and delight in the contemplation of the highest, purest and boundless things the mind may imagine. They are known as the ideas working on what may be called immaterial, impalpable objects.

The ideas of the first series belong to all the beings located in the 4 states of punishment, in the seat of man and in the six seats of Nats, that is to say, in the 11 seats where is the reign of passions.

Those of the second series belong to the beings located in the 16 seats of the Brahmas, including those who have entered into the current of perfection by following the four Meggas and enjoying the merits and rewards connected with the condition of the perfect.

The ideas of the third series are the happy lot of those superior beings who soar high in the regions of pure spiritualism, leaving below them all the things that have a reference to this world, such as we see it.

The Tseedathits or results essentially connected with ideas are fifty-two in number. The seven enumerated at the end of this article are contact, sensation, perception, inclination, fixity, command over self, and remembrance: they are inherent in all ideas. Six Tseedathits are connected with the act of perception, viz., thought, reflection, decision, energy, pleasure and liberty. Fourteen others are connected with the ideas of demerits, viz., impudence, audacity, in evil, unsteadiness, concupiscence, pride, boasting, grievous offence, envy, anxiety, want of respect, lowness of feelings, doubt or indecision, covetousness.

The Tseedathits connected with merits are: affection for all that refers to religion, remembrance of all that is good, shame of all that is bad, fear of evil, exemption from concupiscence and from anger, ser-

result of ideas. Where are to be met these ideas? Where have they their seat? In the six senses, and nowhere else, is the answer. Having already become acquainted with the organs of senses, it will be easy to find out the ideas that are as the tenants of the senses.

All the *tseits* inhabiting the organs of senses are called *loki tseit*, that is to say, ideas of the world, because they are to be met with in all the beings as yet subjected to concupiscence. They are distinct from *lokoudra tseits*, which belong properly to the beings free from passions, and who have entered in the four *megga* or ways to perfection. The *tseits* of this world are eighty-one in number, classified as follows: the perception of each of the five organs, and the perception of the respective faculties of those organs. This gives ten *tseits*. There are three for the sense of the heart, the perception of the substance of the heart, of its faculty of knowing, and of the object of its knowledge.

Each of the six senses has ten constitutive forms or parts, viz: earth, water, fire, air, color, odor, taste, fluid, life, and the body attached primitively thereto. Now there is an action from each of these forms upon the subject. Thence ten *tseits* to each of the six senses.

There is no word so ill defined and so ill understood by our philosopher, as the two words *Tseit* and *Tsedathit*. The first in a moral sense means idea, thought, perception, &c.; in a physical sense, it means that secondary cause created by *kan* producing the living being, the senses wherein reside the moral *tseit*. *Tsedathit* being the result of ideas, must, of course, have likewise two meanings. In the first place it will designate the impressions made upon us by ideas; in the second, it will mean

unity of soul, freedom of evil inclinations, and of evil thoughts, swiftness of the body, and of the mind, good habits of the body, and of the soul, uprightness in the feelings, in the thoughts, good words, good actions, good behavior, compassion, joy at the prosperity of others, wisdom, or the requirement of the knowledge of truth by reflection.

the secondary cause or life in the body, or the modifications of the principles of corporeal life.

This being premised, we may a little understand our author when he says: There are seven *tsedathits* existing at the same time as the 81 above mentioned *tseits*, viz: *pasa tsedathit*, so called because it is the real effect of the *tsedathit* to attain its object, and, as it were, to touch it. We may call it the agreement between the idea and its object. *Wedana tsedathit*, the feeling of the impression of an idea. *Thagnia tsedathit*, the comprehension of the object. *Dactara tsedathit*, the inclination for the object. *Ekeia tsedathit*, the fixity on the object. *Dziwi-teindre tsedathit*, the observance of what relates to form and name; and *Mana sikaramana tsedathit*, consciousness. It is evident, therefore, that the *tsedathit* is neither the idea, nor the object of the idea, but it is the result from the idea that has come in contact with an object. These seven results are, if we may say so, the third part of the idea. They do not give occasion to modifications of ideas. But those who really give rise to the greatest variety of results, are the *akuso tsedathit*, or the results of evil thoughts and ideas, and their opposite, or *kuso tsedathit*, or the consequence of good and virtuous thoughts. The mentioning here of all the *kuso* and *akuso tsedathit*, would be but a dry exposition of the nomenclature of the vices, and virtues, such as it is met with, in the catalogue of Buddhist moralists. They are all enumerated in the proceeding note.

ARTICLE IV.

OF THE CAUSE OF THE FORMS, AND OF THE CAUSE OF NAMES, AND SUCH.

The duty of our intelligence is to investigate the cause of all the modification of forms and names. This being effected, we are delivered from all doubts and disquietude. When we perceive such a form, such an idea, &c.,

Having in two previous notes, explained what regards the ideas and the results from, or the things connected with ideas, we must

we are able forthwith to account for their respective causes. In this study we must copy the conduct of the

come to the third great principle, viz. *Rupa* or Form, or Matter, and show out the curious divisions of our Burmese metaphysicians. 1—The form of all that is visible is found in the four elements: earth, water, fire, and air. 2—The form is found in contact, in the five senses: the eyes, the ear, the nose, the tongue, and the body, or rather the skin of the body. 3—The form of the objects of the senses is likewise divided into five parts, essentially connected with the five above enumerated senses. 4—The forms peculiar to the living beings are the male and female sexes. 5—The forms of life taken abstractedly are the life of the body, and the life of language, or of uttered words. 6—The forms of the appearance exhibit its life, its youthfulness, its oldness, and acting. 7—The forms of the signs of being are, the appearance of being, or coming into being, the coming into being, the fullness of the state of being, and the destruction of being.

The last great principle is Neibban, that is to say, the exemption from the action of the influence originating from merits and demerits, from the volitions of the mind, from the seasons or time and from nourishment, which are the causes of mutability: it is the end of existence.

As regards the state of man and that of other rational beings, there are several notions which are arranged in a curious manner, under several heads, which it is thought necessary to notice as briefly as possible. 1—The *Khandas*, or supports of man's being: materiality, sensation, perception, mutability, and intellect or thought. 2—The inward five *Ayatana*, or seats of the sense of seeing, of hearing, of smelling, of tasting and of feeling. 3—The outward five *Ayatana*, or seats of what is perceived by the senses, viz: appearance, or form, sound, colour, odour, and taste. 4—The ten *Dat*, or constitutive causes of the five senses, and of the five results of the perception of the five senses, as above enumerated. 5—The four *Thitsa*, or truths: the truth of the transience, or changing existence; the truth of consciousness or passions, the cause of all miseries; the truth of the Neibban, or passions; the truth of the destruction of passions, the attainment of which is Neibban; the truth of the Middle or Ways to Neibban. 6—The twenty-two *Indrag*, or dispositions, or capacities for action, viz: the capacity of seeing, hearing, smelling, tasting, feeling, or noting one sex with the other, of thinking, or enjoying peace, or bearing pain, of yielding to anger, of enjoying pleasure, of remaining indifferent, of using exertions, of being attentive, of adhering to one doctrine, of putting on ornaments, of benevolence, of searching after wisdom, of using meekness, of entering the four ways, or purification, and of enjoying the happiness resulting from following these ways. 7—The nine *Phola* or rewards resulting from walking into the path of perfection, of benevolence, of diligence, of action,

physician, who, when attending a patient, sits by his bedside, closely examines the nature of the distemper and the causes that have given rise to it, in order to find out counteracting agents or remedies to check its progress at first, and gradually to uproot it from the constitution. In the moral order, the philosopher, too, has to examine the nature of all moral distempers, ascertain the principles or causes they spring from, and thereby become qualified to cure those disorders.

The beings that inhabit the three worlds, says our author, must have a cause. To say that they exist of themselves and without a cause, is an absurdity. The very dissimilarity we observe among them, indicates that their mode of existence results from certain causes. We, however, cannot agree with our antagonists, the Brahmins, who maintain that Maha Brahma is the cause of all that exists. This being is not out of the circle of Rupa and Nam; he is himself a compound of Nam and Rupa, that is to say, effect but not cause. In vain our opponents will add that all that is distinct of Maha Brahma, is subjected to a cause, but that the Rupa and Nam, constituting his essence, are without a cause. This is removing the difficulty a little farther, without approaching a step towards its solution; our answer must necessarily be the same.

Before exposing the opinions of our philosopher on this important subject, it is necessary to state the views

[illegible]
$$\begin{aligned} & \frac{1}{\Gamma(\alpha)} \int_0^t (t-s)^{\alpha-1} S^{-1}(t-s) f(s) ds \\ &= \frac{1}{\Gamma(\alpha)} \int_0^t (t-s)^{\alpha-1} e^{-(t-s)A} f(s) ds \\ &= \frac{1}{\Gamma(\alpha)} \int_0^t (t-s)^{\alpha-1} e^{-st} e^{st} f(s) ds \\ &= \frac{1}{\Gamma(\alpha)} \int_0^t (t-s)^{\alpha-1} e^{-st} [e^{st} f(s)] ds \\ &= \frac{1}{\Gamma(\alpha)} \int_0^t (t-s)^{\alpha-1} e^{-st} d[\Phi(s)] \\ &= \frac{1}{\Gamma(\alpha)} \int_0^t (t-s)^{\alpha-1} d[\Phi(s)] = \Phi(t), \end{aligned}$$

entertained by that class of philosophers, whose doctrines appear to have taken root in these parts. It is easy to perceive that they are modifications of the opinion of the Hindoos on the same subject, and akin to that respecting the Adi Budha, or supreme Budha.

Some doctors maintain that there is a first cause or being that has made matter and spirit. Others, admitting the eternal co-existence of matter and of the supreme Being, say, that he is the remote cause of the organization of matter, as we at present see it. But all agree in this, that no one can ever come to the knowledge of that first cause, and it is impossible ever to have an idea of it. Hence it is the height of folly and rash presumption, to attempt to come to the knowledge of what is placed beyond the remotest range of investigation, human mind can ever survey. It behoves us to apply all the powers of the mind to discover the immediate cause that certainly produces existence.

The sage, to be worthy of his sublime calling, must remain satisfied with striving to find out that immediate cause, which brings into action the form and name, and causes the appearance of all those modifications which we call beings or forms of existence. He ought to strive to account for the organization of matter and all its modifications, by discovering the hidden spring that effectually sets all in motion, in action, in combination of existences.

Now our author puts this important question: What thing is to be considered as the mover of the forms and ideas? We know, says he, that the human body has its beginning in the womb of the mother; we are acquainted with its position in that fetid and narrow prison; its being surrounded with nerves, veins, &c., having above it the new elements, and under it the old ones. The manner, the body originates in the womb much resembles the process by which worms and insects are formed in rotten substances, and in putrid and stagnant water. But this is not accounting for the real cause of living bodies.

The real causes, according to some doctors, are five in number, viz: ignorance, concupiscence, desire, *kan*, (the influence of merits and demerits), and *ahan*, (the alimments.) They concur together in the formation of the living body in the following manner. Ignorance, concupiscence and desire give aylum to the body, as the mother supplies the infant, with a refuge in her womb. *Kan*, like the father, is the cause productive of the body. *Ahan* affords nourishment to the body.

The ideas are but the result of the formation of the organs of senses. Let us suppose for instance the organ of seeing. The *Tsekhou Wignian*, that is to say, the life of the eyes, or the ideas connected with the use of that sense, presupposes two things, the organ, and a form or an object, on which acts the organ. These existing there necessarily result the idea of vision, the perception, &c., in a word all the ideas arising from the action of the eyes upon various objects. The same mode of arguing is employed, relatively to the other five senses.

Other philosophers argue in the following way. The primary causes of all ideas and thoughts are disposed under two heads, that of the ideas which have a fixed place, and that of those that have no fixed place. Under the first head, are comprised the six *Ayatana*, or seats of senses, and the six *Arom*, or the objects of senses. Thence flow all the ideas and consequences that relate to merit and demerit. Under the second head are placed the causes or agents that produce ideas and thoughts: the exercise of the intellect holds the first rank. He who applies his mind to the meditation of what is good, such as the commands, and other parts of the most excellent law, and labors to find out that all that is in this world, is subjected to change, pain and illusion, opens at once the door to the coming in of the *tseit* or ideas connected with merit. On the other hand, the application of the mind to things bad, and erroneous, contrary to the prescriptions of the holy law, generates the ideas of demerit. Such are the causes of the ideas and thoughts.

As to the cause of form, they assert that *kau*, *tset*, fire and *ahan*, air, are agents in the formation of the living body. *Kau* is the workman, makes the body and *tset* is the matter that relates to its good and bad qualities. The 13 and 15 in number, are also principles of the existence of the body, on which 14 are called *Kam wetzara tset*; they relate to the demerit and merit of those as yet under the influence of concupiscence; 15 *capa watzara tset*, relating to orlags in the seats of *arupa*; 8 *arupa wetzara tset*, relating to those in the seats of *arupa*; 8 *lokandana tset*, relating to the beings that have entered in the four ways of perfection. The *Tadzo-dit*, or the element of rice, contributes its share, by the heat and rays of light; and *ahan*, by supplying the required elements.

Some other philosophers account for the causes of form and ideas, in following this course of argument. The form and ideas that constitute all beings, are liable to miseries, old age and death, because there is generation and death; generation exists, because there are worlds; worlds exist, because there is desire; desire exists, because there are organs; organs exist, because there are form and name; form and name exist, because there are concepts; concepts exist, because there is merit and demerit; merit and demerit exist, because there is ignorance. The latter is indeed the real cause of all forms and ideas. There is no doubt but this latter opinion is the favorite one with our author. It is based upon the theory of the twelve Nidanas, or causes and effects, and appears to be the orthodox opinion, and bears the stamp of great antiquity.

Having thus accounted in the best way he could, for the existence of all that relates to the beings in the three worlds, our author fondly dwells on the benefits that accrue from the knowledge of causes. It dissipates all doubts, that had previously darkened the mind; it quiets all the anxieties of the heart, and affords perfect peace. For want of it, the impious fall from one error into ano-

ther error, the disciples of Buddha are chiefly perfected by its help.

We read in the Buddhist scriptures that a Brahmin went to consult Buddha on some points that much perplexed his mind. He said to him: I am beset with doubts respecting the past, the present and the future. Respecting the past, I ask to myself, Have I passed through former generations or not? What was my condition during those existences? My answer is: I am ignorant on all those points. What was my position previous to those generations? I know it not. As to the present, is it true that I exist? or is my existence but an illusion? Shall I have to be born again or not? What are those living beings that surround me at present? Are they but so many illusions, which deceive me by their appearance of reality? On these points, I am sunk into complete ignorance. The future is likewise full of doubts and most perplexing uncertainties. Shall I have other generations or not? What shall be my condition during those coming existences? A thick veil hides from eyes all that concerns my future destiny. What are the means to clear up all these doubts that encompass me on all sides?

Buddha said to him: reflect at first on this main point, that what we are wont to call self or *mon*, is nothing but name and form, that is to say, a compound of the four elements, which undergoes perpetual changes under the action or influence of *Kāra*. Having acquired the conviction of the truth of this principle, it remains with you to investigate carefully the causes which produce both name and form. This simple examination will lead you, it once, to the perfect solution of all your doubts. Behold the difference that exists between the holders of false doctrines and the true believers. The former, whom we may almost call animals, never take the trouble to examine the nature of beings nor the causes of their existence. They are stubbornly attached to their false theories, and persist in saying that what the

ignorant, delivered up to illusion, are used to call an animal, a king, a subject, a foot and a hand, &c., are really animals, king, subject, foot and hand, &c.; whilst all living beings and their component parts are nothing else but name and form, that is to say, a compound made up of the four elements. Those impious are delivered up to error; hence it happens that they follow all different ways. We reckon among them more than sixty different sects, all at variance among themselves; but all uniting in a common obstinacy to reject the true doctrine of Buddha. They are doomed to move incessantly within the circle of endless and wretched existences.

How different is the condition of the true believers, our followers! They know that the living beings, inhabiting the world, have a beginning. But they are sensible of the folly of attempting to reach this beginning or first cause. This is above the capacity of the loftiest intelligence. It is evident, for instance, that the seeds of plants and trees, which are continually in a state of reproduction, have a beginning. But what that beginning is, no one presumes to determine it. So it is with man and all living beings. They know well, too, that what is vulgarly called man, woman, eyes, mouth, are all illusory distinctions, vanishing away in the presence of the Sage, who sees nothing in all that, but name and form, the production of Kan and Wibek, that is to say, of the first and second cause. These two things are not the man, or the woman, &c., but they are the efficient causes of both. What we say, respecting man and woman, may be applied to animals, and to all other beings. They are all the productions or results of Kan and Wibek, quite as distinct from these two agents, as effect is distinct from its cause. To explain this doctrine, Buddhists have recourse to the comparison of a burning glass. When there is such an instrument, on one hand, and the rays of the sun to fall on it, on the other, fire then is produced; but fire is quite distinct from the two causes that have concurred jointly in producing it. Our disciples, too, are aware that the five

khandas, or aggregates constituting a living being, succeed each other at each generation, but in such a way, that the second generation partakes, or retains nothing of the *khandas* of the first. But the causes producing them, such as *Kan* and *Wibek*, never change; they ever remain the same. Let us suppose lamps lighted up. If they burn always, it is owing to the action of individuals that supply them with oil, and light them as soon as they are extinguished. Such is the condition of the *khandas*. Those which belong to one existence, have no more in common with those of the following one, than the fire of the lamp just lighted anew, has with that of the fire of the lamp that has just died away. As to the way beings are reproduced, we say that when a man is dying, the last *tseit* having appeared, and soon disappeared, it is succeeded forthwith by the *patti tseit* or the *tseit* of the new existence; the interval between both, is so short that it can scarcely be appreciated. This first *tseit* has nothing in common with the last one. It is, let it be well remembered, the production of *kan*, or of the influence of merits and demerits, as well as the *khandas* above alluded to.

This article is by far the most important of all. The latter part, in particular, elucidates, in a distinct manner, the genuine opinions of Buddhism on points of the greatest concern. We may sum up the whole as follows:—

1—There is a first cause that has acted in bringing into being all that exists; but that first cause is unknown, nor can we ever come to the knowledge of it.

2—The immediate causes of all the modifications of beings, or states of being, are ignorance and *kan*.

3—All beings are but a compound of the four elements. The intellectual operations are carried on, by the instrumentality of the heart, in the same manner as vision is obtained by the means of the eye and of an object to act upon.

4—Each succeeding existence is brought on and modi-

fied by the action of *kan* or the influence of merits and demerits.

5—The component parts of a new being, are in no way connected with those of the previous being. This is the key to the difficulty many persons find in accounting, in a Buddhist sense, for the process of metempsychosis. A new term ought to be coined to express that doctrine.

6—The question respecting *Neibban* may be theoretically resolved without difficulty, by application of the principles contained in this and the preceding article. There is no doubt that the solution forced upon the mind by what has been above stated is that the end of the perfected being is annihilation. Horrifying as this conclusion is, it is not, after all, worse than that which is the terminus of the theories of some modern schools. What an abyss is poor human mind liable to fall into, when it ceases to be guided by revelation!

ARTICLE V.

OF THE TRUE MEANS OR WAYS TO PERFECTION.

The subject under consideration is a very important one. It comprehends and comprises a summary of many particulars already alluded to, in the foregoing two articles. The reader will find less rugged the path he has to follow, and less dry the ground he will have to go over.

Our author seems to lay great stress on this special point. The sage, says he, who is desirous to arrive to the supreme perfection, must apply all the powers of his mind to discern the true ways from the false ones. Many are deceived in the midst of their researches after wisdom. The real criterion between the true and false ways is this: when, in considering an object, and making a philosophical analysis of it, the sage finds it somewhat connected with concupiscence and other passions, so far that he cannot, as it were, dissolve it by the application

of the three principles of *metssa*, *dukkha* and *anatta*, that is to say, change, pain and illusion, then he must conclude that he is out of the right way; the high road to perfection is barred before him. But on the contrary, whenever by the applianee of the three great principles, he sees that all the objects brought under his consideration, are nothing more or less than the mere compound of the four elements, divested of those illusory appearances which deceive so many, then he may be certain that he is in the right position, and is sure of making progress in the way to perfection.

To facilitate the study of the *Maggas*, Buddhists have classified all real and imaginary beings under a certain number of heads. The Sage, to complete his laborious task, has to examine separately each of these subjects and submit them to the following lengthened, difficult and complicated process. He takes up one subject, attentively considers its exterior and interior compound parts, its connection and relation with other things, its tendency to adhere to, or part with, surrounding objects. Pursuing his inquiries into the past, he endeavors to make himself acquainted with the state and condition of that object during several periods that have elapsed, when his mind is satisfied on this point, he follows up in futurity the same object and calculates from the experience of the past, what change it may hereafter become subjected to. This study enables him to perceive distinctly, that it is subjected to the three great laws of mutability, pain and illusion. This conviction once deeply seated in his soul, the Sage holds that object in supreme contempt; far from having any affection for, or attachment to it, he feels an intense disgust for it, and longs for the possession of Nibbana, which is the exemption from the influence of mutability, pain and illusion.

What we have now stated is tolerably clear and intelligible; but what follows is less evident. It partakes of that obscurity and complication so peculiar to Buddhist metaphysics. This state of things, is created and main-

tained chiefly by a mania for divisions and subdivisions that would have puzzled even the schoolmen of the middle ages. We have to listen to what our author says respecting the method to be observed in carrying on the great examination of all subjects of investigation. If that labor be patiently and perseveringly prosecuted, until all the objects of inquiry be exhausted, ample and magnificent shall be the reward for such labors. The Sage shall be in possession of the perfect science; Neibban will appear to him; he will long for it, and unremittingly shape his course in its direction; in a word he shall have reached the acme of perfection. Seated on that lofty position, enjoying a perfect calm in the bosom of absolute quietism, the sage is beyond the reach of passions; there is no illusion for him: he has cut the last thread of future generations, by the destruction of the influence of merits and demerits; he has obtained the deliverance from all miseries; he has reached the peaceful shores of Neibban. But such a prize is not easily obtained; it is to be purchased, but at the expense of an immense amount of lasting and strenuous mental exertions.

The Sage, agreeably to the old and always true saying, know thyself, very properly begins his mightily difficult task with the examination of the five aggregates, constituting a living being, the organs of the six senses, and all that relates to them. Then he applies himself to the studies of the five Dzan, or the parts of meditation and contemplation, and to all that is connected with the seats of Rupa and Arupa. All the objects of examination ranged on that scale, are 600 in number. We will rapidly glance over this table, indicating but the heads of the principal divisions.

We ought not to forget that the five aggregate, or *khandas*, constituting a living being are: form, sensation, perception, consciousness, and intellect. Supposing that we take the first of those attributes, as subject of examination. We must represent it to the mind, carefully examine it in all its bearings and properties, respecting

the past, the present, and the future. We must proceed on and bring it in contact with the three great principles of morality, *duka* and *anatta*, and inquire whether form be changeable or not, passive or impassive, transient or permanent. We thereby acquire the knowledge of the following great truth, viz: form is essentially liable to change, to pain and illusion. The examination of each of the four other attributes is proceeded on, in a like manner, and a similar result ensues.

The six organs of the senses come next under consideration. These are eyes, ears, nose, the tongue, the body, or rather the skin that envelops it, and the heart in a physical sense, and *mano*, in a moral one. Each of the six senses partakes of the eleven conditions or attributes we are about to describe; and each of these eleven attributes being brought successively in relation with each of the six senses, must be considered, as above stated, under the treble relation to mutability, pain and illusion. This will supply the enquirer with a good amount of information. But to shorten this long enumeration, we will mention now successively these eleven attributes the senses may be affected by, and make the application of all, to one of the senses, the eye. The same process may be easily repeated for each of the other senses. Nothing is to be changed, but the name of the sense that has become the subject of examination.

1—*Opatana*, the door, the opening of each of the senses. Applied to the eye, it is the opening through which exterior sensations are communicated to the heart by the organ of seeing.

2—*Aram*, the object of each of the senses. With regard to the eye, it is the appearance or form perceived by the eye; with respect to the ear, it is the sound.

3—*Winnan*, the action of perceiving and knowing. Applied to the eyes, it is the eye seeing and perceiving, or the sight.

4—*Phasa*, literally the feeling, or coming in contact with objects, applied to each of the senses. With the

eye, it is the passive and active impression it derives from the objects it considers, and which it conveys to the heart. With the ear, it is the impression it receives, and similarly communicates to the heart.

5—*Wedana*, the sensation of pain or pleasure obtained through the senses. With the eye, it is the sensation created by the sight of objects perceived by the eye, and communicated to the heart.

6—*Thaṅga*, the idea or persuasion resulting from the six senses, or according to some doctors, the identity of the appearance with reality. With the eye, it is the conviction we have that such an object, perceived by the eyes, is round or square, &c., according to the impressions received by that organ.

7—*Ucchata*, the inclination or rather adhesion to good or bad, consequently to the impressions received from each of the six senses.

8—*Tahna*, concupiscence originating from the impressions of agreeableness communicated by the six senses.

9—*Witeka*, the idea or representation of objects to the mind through the agency of the senses.

10—*Wazara*, the consideration of the objects, offered to the mind, by the instrumentality of the senses.

11—*Dat*, the matter or elements of the six senses, or to speak the language of our author, that on which the organs rest, that which supports them.

After the examination of the senses and of the eleven subjects just related, we meet the almost boundless field of enquiry to expend in proportion as we appear to make rapid progress. Then come successively for examination: 1. The 10 *Kasalaṅga*, or the ten parts or elements, to be found in each part of a living being, viz: earth, water, fire, color, odor, flavor and grease, to which we add the *Dāṭṭa* or life, and that of the organ to which belong the part under consideration. 2. The thirty-two *Akha*, or thirty-two parts of the living body, of which the first are the hairs, the beard, the nails, the teeth, &c. 3. The twelve *Āyatana*, or seats of the six senses. Each

sense is double—as far as it is considered—in a double capacity, that of receiving, and that of transmitting the impressions. 4. The 18 *Dat*, or matter of the six senses; the organs afford six *dāt*; the objects that act upon the organs supply six other *Dāt*; and the last six, are afforded by the objects submitted to the action of the senses. 5. The twenty-two *indriya*, or faculties or capabilities of the organs. Each organ has three, viz. the eye, for instance, is capable of receiving an impression, and of transmitting it; the eye really receives and transmits impressions. The *mano*, or heart being a double organ, it has six faculties; three, if it be considered physically, and three, if morally or intellectually. 6. The nine *Bhū*, or seat occupied by the Brahmas. 7. The five *Rūpa Dzan*, or degrees of contemplation proper to the Brahmas who have a form. 8. The four *Megga*, or ways that lead near to Neibban. They are followed by the Brahmas occupying the four superior seats of *Rūpa*. 9. The *Arupa Dzan*, or contemplation proper to those who inhabit the four immaterial seats. 10. The 19 *Damma*. This word means what we know as certain by the use of our mental faculties. When the *mano*, by a right use of its three faculties, has freed itself from the principle of illusion and error, then there will be the sixteen virtues or good qualities, known by the name of *Phola* and *Megga*. 11. Finally the twelve *Patana*, or elements that are in the *mano*, which constitute the memory and enable man to remember, and silently repeat the impressions transmitted by the senses.

Such is the immense extent of observations the sage has to range for obtaining the perfect science. This task is truly an Herculean one; very few can perform it.

Before coming to the last article, the writer will make a remark tending to show that there is more of the analytic spirit in all what is told us by Buddhist philosophers, respecting those abstruse subjects, than one may be tempted to give them credit for. We have seen that the number of precepts and counsels is almost countless: yet

it is agreed by all doctors, that the five general precepts are the basis of all, and that he who observes them in all their bearings, is as much advanced in the path of righteousness as can be expected. Again, Buddhists can never exhaust the stores of all what they have to say about the mental operations and meditation. Yet all is summed up in the comparatively short doctrine of *tseit* and *tseidathit*. The living beings are by them infinitely modified; yet after all, we find every thing condensed in two words, *Nam* and *Rupa*. The theory respecting the generation of beings, their mutual dependence from each other, is a boundless field. We find, however, that after all, *kan*, or the influence of merits and demerits, is the sole cause of, and agent in, the existence and modification of all beings. Mental operations are numbered by hundreds, but the six senses are, after all, the foundation on which is raised that enumeration. The general principles and primary ideas of all these metaphysical theories, doubtless, belong to genuine and early Buddhism. But such plain and elementary principles, having been got hold of, by heads of philosophical schools, and worked upon in their intellectual laboratory, there have come out therefrom, at various periods, those theories, which have given to the doctrine of Buddhism so many different hues, and at the same time, so much contributed to puzzle and torment the European student.

ARTICLE VI.

OF THE PROGRESS IN FREEDOM SCIENCE.

In the preceding article, we have reviewed the whole scale of beings and analysed summarily some of them, merely to show the way to the general analysis of all others. The ultimate result of such an investigation, is to acquire the conviction that all beings are subjected to mutability, pain and illusion. This conviction, once seated in the soul, generates a generous contempt for so miserable objects. In this article, we must see by what

means this philosophical sentiment may be firmly rooted in the soul, and man may finally entertain a thorough disgust for all creatures, even for his own body. This loathsomeness for all that exists, is immediately followed up by an ardent desire of becoming free and disentangled from all the ties and trammels that encompass other beings. When a man has become familiar with such a conviction, to the extent that his thoughts, desires and actions are entirely regulated by its immediate influence, he is free from the errors that deceive almost all other beings: he sees things as they are in their nature, and appreciates them to their real value. He estranges himself from them. He is, in mind, in the state of Neibban, until death will complete outwardly, what was already existing inwardly in his mind.

We are all aware, says our author, that the principle of instability pervades all that exist in hell, on earth, and in the superior seats. But this important science is, with many, too superficial and but imperfectly understood. Our great object is to root it deeply in our mind, so that we might ever be preserved from those false impressions which, too often, tempt us to believe that mutability and changes are not affecting all beings. What are the obstacles that oppose in us the progress into true science? There are three. The first is *Santi*, or duration of existence. We allow ourselves to be lulled in the opinion that our life shall be much longer prolonged: that we have as yet many days, months and years, to spend in this world. This groundless supposition prevents us from attending to the principle of mutability. To counteract this dangerous impression, let us examine how all things are born, but soon to die: and therefore let us have always death present to our mind. Let us consider the short duration and vanity of our being: then we will soon be convinced that the form of the body, is like the waves of the sea, that swell for a moment and soon disappear; that sensation is produced like froth from the dashing of the waves; that the *Thangia* or persuasion

we acquire, has no more stability or reality than lightning; that the *Samkhara*, or concept, or production, is like the plantain tree without strength, and that the view of objects through our senses deserves no more credit than the words of a quack. Let us reason in a similar manner, on the ephemeral existence of all the beings that are in this world: we will easily come to a similar conclusion, that they are the victims of mortality, necessarily tossed about as a piece of wood by the billows of the sea.

A second obstacle to our perceiving the great principle that pain is heavily weighing on all creatures, is the *itthabhi*, or the four situations, or positions, the body does assume, viz: sitting, standing, lying and walking. If a man enjoys good health, he owes it chiefly to the change of situation. Were he doomed to occupy always the same place, or remain in the same situation, he would feel quite miserable. He momentarily relieves himself from his temporary afflictions, by a change of situation. This relief makes him forgetful of the great principle of *duka*. But in truth, our body is like a patient that requires the constant attendance of the physician. We must feed it, refresh it, wash it, clothe it, &c., to save it from hunger, thirst, dirt and cold. What is all that, but a sad and constant proof that we are slaves to pain. There is no thing but pain and affliction in this wretched world. The same fate awaits all other beings, they are all in a state of endurance and suffering, proclaiming aloud the irresistible action of *duka*.

A third obstacle to our being convinced that all is illusion, in this world, is that false persuasion which makes us to say: this is a fool, a hand, a woman, &c. Whilst these things have no reality, no consistence, but are mere shades, ready at any moment to vanish and disappear. These and like expressions being always used, import, at last, a sort of conviction that they are true: but after all what are all these things, but a compound of the four elements, or more simply, *nama* and *rupa*?

In addition to this examination, the Sage considers also our ideas and the operations of our mental faculties. Here he sees these ideas appearing for a moment and then disappearing; he can believe that there are likewise solid and stable, the great law of immobility. He finds as much misery in his own mind as he has to do with in the exterior world; so all is one and his mind is but illusion. When he has reached this point, he is delivered at once, for the only way to make one believe that there is something real in birth, existence and action. The destruction of all beings, of all things, is ever present to his mind. In such a state, the Sage is free from all erroneous doctrines; he is disgusted with life; the exercise of meditation is easy to him, and almost uninterrupted. He is free from all passion.

Our author has another chapter devoted to the consideration of the miseries attending all living beings. To make us better informed on this subject, he desires the Sage to meditate upon the miseries attending birth, existence, old age and death: he wishes him to examine attentively the condition of all creatures, that he might never be seduced by the dazzling appearance that encompasses them. He, at great length, insists upon the dangers surrounding the wise man, as yet compelled to remain in contact with this material world. To make us better understand this subject, he makes use of the following similitude. A man worn out with fatigue, enters a cave wherein he longs to enjoy a refreshing rest. He is just lying down in the hope of abandoning himself to the sweet delight of undisurbed repose, when, on a sudden, he perceives close by him an infuriated tiger. At that moment all idea of rest, of sleep, of happiness, vanishes away; he is taken up solely with the imminent danger of his position. Such is the position of the Sage who, living among creatures, may be tempted to allow himself to look on them with an idea of enjoyment. But when he has come to that state, to be disgusted with all the modifications matter is subjected to, he is likened to

the pure swan who never sets his feet in low and dirty places, but delights to rest on the bosom of a beautiful lake, of limpid and clear water. Our Sage who has in abhorrence all the filth of this miserable world, is delighted only in the consideration of truth. He is displeased with the world and all things that are therein. His mind is busily engaged in finding out the most effectual means to break with this world, and rend asunder the ties that retain him linked to it. He is like a fish caught in the net, or a frog seized by a snake, or a man shut up in a dungeon. All three strive, to their utmost, to escape the danger that threatens them and regain their liberty. Such is the condition of the perfect, who has attentively considered the many snares that are around him. He, too, has but one object in view, that of freeing himself from them and obtaining the deliverance.

The best and surest means to save himself from the dangers attending existence, is a profound and unremitting meditation on the three great principles: *anicca*, *duka* and *anatta*. We will select among many reflections supplied by our author, a few on each of these principles, to convey to the reader, some ideas respecting the subjects that engross much the attention of the Buddhist Sage. Most of these reflections are strikingly true, and could as well find place in the mind of a Christian, as in that of a Buddhist.

Speaking of *anicca*, our author says: Let us reflect on this, that there is nothing permanent nor stable in this world. We hold all things, as a sort of borrowed property, or on loan; we are, by no means proprietors of what we possess. We acquire goods, but to lose them very soon. All in nature is subjected to pain, old age, and death; all come to an end, either by virtue of its own condition, or by the agency of some external cause. Shall we ever be able to find in this world any thing stable? No; we leave one place, but to go and occupy another, which in its turn is soon vacated. No one is able to enumerate the countless changes that incessantly

take place. What exists to-day, disappears to-morrow. In fact all nature is pervaded from beginning to end, by the principle of mutability, which incessantly works upon it.

On the miseries of this world, our philosopher speaks as follows: Pain is the essential appendage of this world. Survey, if you can, the whole of this universe, and every where you will find a heavy load of pain, and afflictions, so harrassing and oppressing, that we can scarcely bear them with a tolerable amount of patience. Look at birth, examine existence during its duration, consider senses, the organs of our life. In every direction, our eyes will meet with an accumulation of pain, sufferings and miseries; on every side we are beset with dangers, difficulties and calamities; no where lasting joy or permanent rest are to be found. In vain we may go in quest of health and happiness; both are chimerical objects, no where to be met with. Every where we meet with afflictions.

In speaking of the *anatta*, or illusion in which we are miserably rocked as long as we stay in this world, our philosopher is equally eloquent. If we consider with some attention this world, we will never be able to discover in it any thing else, but name and form: and, as a necessary consequence, all that exists is but illusion. Here is the manner we must carry on our reasoning. The things that I see and know, are not myself, nor from myself, nor to myself. What seems to be myself, is in reality neither myself nor belongs to myself. What appears to me to be another, is neither myself nor from myself. The organs of senses, such as the eyes, the ears, &c., are neither myself, nor to myself. They are but illusions, or as nothing relatively to me. The form is not a form; the attributes of a living being, are not attributes; beings are not beings. All that is an aggregate of the four elements, and these again are but form and name, and these two are but an illusion, destitute of reality. In a being, then, there are two attributes, form and sensation, that

appear to have some more consistency than other things. Yet they have no reality; their nature and condition is to be destitute of all reality and stability.* Penetrated with the truth of these and like considerations, the Sage declares at once that all things are neither himself, nor belong to himself. Nothing, therefore, appears worthy his notice. He at once divorces with the world and all the things that are therein. He would fain have nothing to do with it; he holds it in supreme contempt and utter disgust.

He who has reached this lofty point of sublime science, is at once secure from the snares of seduction, and the path of error. He will escape from the whirlpool of human miseries, and infallibly reach the state of Nirbhan. The most perfect among the perfect are so much taken

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upon with, and deeply affected by, the view of Neibban, that they tend in that direction without effort. Others, somewhat less advanced in the sublime science, discover it is true, the state of Neibban at a distance, but its sight is as yet dimmed and somewhat obscured. They want as yet to train up their mind to, and perfect it in, the exercise of that meditation of which we have given an abbreviated analysis

Notice on the Phoungies.

OR

BUDHIST MONKS, SOMETIMES CALLED TALAPOINS.*

In the foregoing pages, we have, at first, given a sketch of the life of the founder of Buddhism, and, in the accompanying notes, endeavored to explain the most important particulars, respecting the extraordinary religious system he has established. Subsequently, in the way to Neibban, we have laid down in as few words as possible, the great metaphysical principles upon which is raised the great structure of Buddhism, and pointed out the way leading to the pretended perfection, or rather the end of perfection, Neibban. It seems to be necessary to devote a particular Notice to the religious Order, which forms the most striking feature of that religion which has extended its sway over so many nations. This association of devotees holds the first rank among the followers of Budha; it comprises the elite of that immense body. The system of discipline the Buddhist Religious are subjected to, is the highest practical illustration of the doctrines and practices of Buddhism. We may see, reflected in that corporation, the greatest results the working of these religious institutions can ever produce. All that Budha, in his efforts, has been able to devise, as most fit to lead man to the perfection such as he understood it, will be found in the constitutions of that Order. It is a living mirror in which we may contemplate the master piece of his creation. The Buddhist Religious constitute the Thanga, or assembly of the Perfect, that is to say, of the disciples who have left the world, conformed their life to that of their teacher, and striven to acquire the science that will qualify them for entering into the way leading to perfection. They are the strict followers of Budha, who, like him, have renounced the world, to devote themselves to the two-fold object of mastering their passions, and acquiring the true wisdom which alone can lead to the deliverance.

* The word Talapoin, imported into Europe by the writings of early Portuguese authors in the East Indies, derives its origin probably from two Pali words Tala-pit, meaning the leaf of the palm tree. These two words coupled together are used by the Siamese to designate the large fan made of palm leaves, set in a slender wooden frame, which Talapoins carry with them on certain occasions when they go abroad.

In the course of this Notice, we will indiscriminately make use of the words Phoungies, Talapoins and Rahans, to designate the Buddhist Religious.

The best method for obtaining a correct information respecting the Buddhist Religions, is not, it seems, to consider them from an abstract point of view, but rather in connection with the religion it has sprung from, as affording a perfect exemplification of its highest principles, maxims and tendencies, as well as of the moral nature and true spirit of that world.

Buddhism is evidently an offshoot of Brahminism. We find it replete with principles, practices, observances and dogmas, belonging to the great Hindoo system. Gaudama being himself a Hindoo, reared in a Hindoo society, trained up in the Hindoo schools of philosophy, could not but adhere, to a great extent, the opinions and observances of his contemporaries. He dissented from them, it is true, in many important points, but in the generality of his teachings, he seems to have agreed with them. He found existing, in his times, a body of Religious and Philosophers, whose mode of life was peculiar, and quite distinct from that of the people. When he had the plan for the religious institution he contemplated to establish, he found, around him, most of the elements he required for that work. He had but to improve, or what he saw existing, and make his new order agree with the religious tenets he professed.

In the hope of tracing up the ties of relationship that must have existed between the Religious, or the Brahminical Order, and those of the Buddhist one, the writer will begin this Notice, with establishing a short parallel between the former, such as they are described in the Institutes of Manu, and the institution of the latter, such as it is explained in the Vinaya Book or discipline. Afterwards, the nature of the Buddhist Order and the object its members have in view in embracing it, shall be examined; next to that the constituent parts of that body, and its hierarchy, shall receive a due share of attention. We will describe the situation of the companions observed on the solemn occasion of entering a bhikkhu into the religious society, and expose briefly the rules that direct and regulate the whole line of a professed member, as long as he remains in the brotherhood. It will not be found useless to impart into the cause and nature of the great religious influence & nobility possessed by the members of the Order, and examine the motives that induce the votaries of Buddhism to show the greatest respect, and give unfeigned thanks of the deepest veneration to the Taldapans or Phangras. This will be concluded with a short account of the low and degraded state in which the society has fallen in this part, particularly in what has reference to knowledge and innovation.

ARTICLE I.

A SHORT PARALLEL BETWEEN THE BRAHMINICAL AND THE BUDDHIST
RELIGIOUS ORDERS.

It is, I have stated on apparently incontrovertible grounds, in the foregoing pages, that Brahmins are connected to a considerable extent with Buddhism. The following remarks will corroborate the statement and give additional weight to the reasons already brought forward. Both religious systems have the same objects in view, viz. the disentanglement of the soul from passions, and the influence of the material world and its support, liberation from metempsychesis and the attainment of Nirvana. The method to be employed is however widely different. The purified Brahmin begins his ascension in the infinite being, the purified Buddhist thrusts into a state of complete isolation, withdrawing from society and from domestic life. But the means for obtaining liberation by the two religious orders are, in many respects, the same. The regulations common to the two religions differ so little from each other, that they appear to be almost identical. In both systems, moreover, we find the body of monks who are more or less advanced and perfect, as well as the highest functions, striving to reach the very summit of the purification pointed out by the founders of their respective institutions, to rise above the Brahmin and Buddhist Religions. To glance over the regulations common to the Brahmins, such as we find them in the Institutes of Manu, and those prescribed by the Writ to the Jains, and compare them with the Buddhist ones. A summary comparison will enable the reader to perceive at once how closely allied are the two orders, and how great is the resemblance between them both. He will see, on the clearest evidence, that a Buddhist is not to be ascribed the name of being an original sinner, nor any divine moral precepts, and none of the divine regulations but that he found in his own country, in the schools where he studied, and which are, almost everywhere, pure moral precepts, actually descended from him, and by many strictly observed, together with the disciplinary regulations. He was brought up in a society which held with custom, respect and admiration a body of religious men entirely devoted to the great work of ascending, in triumph of the spiritual plane, above the material plane, and of elevating, by him, to the greatest and the most austere, the most rigorous, the most and the most entire perfection, to all the spiritual world as he lay down the material barriers that had hitherto kept the senses captive, and prevented him to take his flight into regions of bliss, of freedom and perfect quiescence. There is, however, a remarkable difference between the religious life of Brahmins and the monks of the Buddhist monkish institution. The position of the former is hereditary, he is established therein by his lineage and descent. That of the second is free, and each can, with liberty, enter the order of his own free choice. He

The most popular distribution used to fit observed probabilities would be the binomial distribution, since it is derived from the naturally observed outcomes of a trial.

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When Boethius died in 524, the last of the great Roman philosophers of the ancient world was dead. The last of the great Greek philosophers would have to wait for a millennium before he could be reborn in the society which he had helped to create. The last of the great Hebrew philosophers would have to wait for a millennium before he could be reborn in the society which he had helped to create. The last of the great Chinese philosophers would have to wait for a millennium before he could be reborn in the society which he had helped to create.

lived in their company, under the same disciplinary institutions. He was, therefore, thoroughly conversant with all that, in his days, constituted a religious life. But the same bold and enterprising spirit which made him dissent from his masters and contemporaries on many important questions of morals and metaphysics, and induced him, in his opinion, to improve and perfect theories in speculative and practical philosophy, impelled him also to do something similar respecting the disciplinary regulations to which his Religious were to be hereafter subjected. We needly confess that on this latter point, he was eminently successful. The body of Buddhist Religious is infinitely superior in most respects to the other societies of Indian Religions. The regulations of the former breathe a spirit of modesty, mildness and amity, in which no trace of the more contrasts with those disgusting exhibitions of inflated pompiness so fondly courted by Brahmins, whose amodesty seems to dispute the palm with civility. Buddha opened the door of his society to all men without any distinction or exception, implicitly pulling down the barriers raised by the prejudices of caste. Did he, in the beginning of his public career, lay down the plan of destroying all vestiges of caste, and proclaiming the principle of equality amongst men? It is, to say the least, very doubtful. The equalizing principle itself was never distinctly mentioned in his discourses. But he had sown all the elements constitutive of that principle, in his instructions. Every member put on the religious dress of his own free choice, and set it aside at his pleasure; no hereditary right therefore, could be thought of, the dying Religious could bequeath to his brethren but the examples of his virtues. His complete separation from the world, had broken all the ties of relationship. The double vow of strict poverty and of abstinence, cutting the root of cupidity and sensual enjoyments, precluded him from aiming at the influence and power which is conferred by wealth and rank. With the Brahminical Religions the case is the very reverse. His sacerdotal caste, exclusive of his personal merits, confers on him an almost divine sacredness, which is to be propagated by generation. He may possess riches and have a numerous posterity. He is, therefore, almost irresistibly impelled to seize on a power, which is forced on him, by the treble influence of birth, religion, and capability.

This subject of the comparison between the two societies of Religions, might receive further developments, but what has been briefly stated, appears sufficient to bear out the point it was intended to establish, viz: the close resemblance subsisting between the two religious Orders in both systems, and the necessary inference that the Order of Buddhist Religious is an improvement on the Orders of Religious subsisting in India, in the days of Gaudama.

There is another characteristic of the Religious Order of Buddhists which has necessarily operated in its behalf, and powerfully contributed to maintain it for many centuries, in so compact and solid a body that it escapes to but a little degree to the destructive action of revolutions.

We allude to its regularly constituted hierarchy, which is as perfect as it can be expected particularly in Burmah and Siam. The power and influence of him whom we may call the General of the Order in Burmah, and who is known under the appellation of Tha-thana-pang when, as was very often the case, backed by the temporal power was felt throughout the whole country, and much contributed to maintain good order and discipline in the great body of Religious. The action of the provincial or superior of the religious houses of a province is more directly and immediately felt by all the subordinates. It does not appear that the Religious of the Hinlooi schools at least in our days, possess such an advantage that they may well envy to their brethren of the Buddhist sect. The members of the Brahminical Order are not kept together by the power and government of superiors, but by regulations that are so deeply rooted and firmly seated in the mind of individuals, that they are faithfully observed. The superiority of caste, connected, too, with a certain amount of spiritual pride, has been hitherto sufficient to maintain that body distinct and separate from all that is without self. The religious spirit that pervades that body in our days, seems to have abated from its original fervor and energy. The Brahmin has maintained with the utmost jealousy the superiority that caste confers upon him, but appears not have been so particular in keeping up the genuine spiritual supremacy which a strict adherence to the prescriptions of the Vedas, must have ever firmly secured to him.

ARTICLE II

NATURE OF THE RELIGIOUS ORDER OF PRINCIPLES

He who has not seriously studied the religious system of Buddhism, nor acquired accurate notions of its doctrinal principles, is scarcely capable of forming a correct opinion of the religious order of those austere Recluses, whom Europeans, with a mind biased by educational influence, denominate Priests of Buddha. Were we to apply to the members of that Order the notions generally entertained of a priesthood, we would form a very erroneous conception of the real character of their institution. For, in every religious system admitting of one or several orders superior to man, whose providential action influences his destinies, either in this or the next world, persons invested with a sacerdotal character, have always been considered as mediators between men and the acknowledged Deity, offering to the supreme being, on all public occasions, the prayers and sacrifices of the people, and soliciting in return His gracious protection. When in the early ages of the world, the sacerdotal dignity was coupled with the patriarchal or regal ones; when, in the succeeding ages, there existed a regular and distinct priesthood, such as subsisted under the Mosaic dispensation or among the Greeks, Romans, Gauls, &c., the priests were looked upon as delegates of the people in all that related to national worship carry-

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him to, the state of Nirblon, the object of the ardent desires and earnest exertion of every true and genuine disciple of Buddha. The life of the last Buddha, Gandama, his doctrines, as well as his examples, he proposes to copy with a scrupulous fidelity and to follow with unremitting ardour. Such is the great model that he proposes to himself for imitation. Gandama withdrew from the world, renounced its seducing pleasures and dazzling vanities, curbed his passions under the yoke of constraint, and strove to practise the highest virtues: gentle daily self-denial, in order to arrive at a state of complete tranquillity for all that is within or without self, which is, as it were, the threshold of Nirblon.

The Tao, or training his talents, is that an endless pattern of perfection would form a prodigious basis, as far as in his power, all its features in his own person. Like Buddha himself, he parts with his family relations and friends, and seeks for admission into the society of the perfect; he abandons, and leaves, his home, to enter into the asylum of peace and retirement, he forsakes riches of this world, to practise the strictest poverty; he renounces the pleasures of this world, even the lawful ones, to live according to the rules of the severest abstinence and purest chastity; he exchanges his secular dress, for that of the new profession he enters on; he gives up his own will and leaves his own liberty to attend, through every act and all the particulars of life, to the regulations of the brotherhood. He is a Talapoin, for himself and for his own benefit, to acquire merits which he shares with nobody else. On the occasion of certain offerings or alms being presented to him by some benevolent admirers of his holy mode of life, he will repay his benefactors by repeating to them certain precepts, commands and points of the law; but he is not bound by his professional character to expound the law to the people. Separated from the world by his dress and his peculiar way of living, he remains a stranger to all that takes place without the walls of his monastery. He is not charged with the care of souls; and, therefore, never presumes to rebuke any one that transgresses the law, or to censure the conduct of the profligate.

The ceremonies of the Buddhist worship are simple and few. The Talapoin is not considered as a minister whose presence is an essential requisite when they are to be performed. Pagodas are erected, statues of Buddha are inaugurated, offerings of flowers, tapers, and small ornaments are made, particularly on the days of the new and full moon; but on all those solemn occasions, the attendance of the Phœnic is in no way considered as necessary. So that the whole worship exists independently of him. He is not to be seen on the particular occasions of births and marriages. He is, it is true, occasionally asked to attend funerals, but he then acts, not as a minister performing a ceremony, but as a private person. He is present for the sake of receiving alms that are profusely bestowed upon him by the relatives or the defunct.

The Buddhist have three months of the year, from the full moon of

July to the full moon of October, particularly devoted to a stricter observance of the practices and ceremonies of the Law. Crowds of people of both sexes resort to the Pagoda, and often spend whole nights in the building, and close to these places, the most fervent among them fast and abstain from pleasurable amusements during that period. They devote more time to the reading of their sacred books, and the repetition of certain formulas calculated to remove them of certain impurities of faith or intended to praise the last Tachia Goudama, and the Law he has published. Alms more abundant are pouring into the peaceable dwellings of the pious Recluses. During all the time, the Talapoum quietly remains in his place without altering his mode of life or deviating in the least, from his never changing usages and ordinary habits. By the rules of his profession, he is directed to pay, during that time, a particular regard to religious observances, to join his brethren, from time to time, in the recital of certain formulas and in the reading of the book embodying the regulations of the profession. He enjoys, as usual, the good things which his liberal co-religionists take pleasure in proffering to him. On two occasions, the writer has seen and on many, has heard of some Talapoums, withdrawing during the three months of lent, to some lonely place, living alone in small huts, shunning the company of men, and leading an eremital life, to remain at liberty to devote all their time to meditations on the most excellent points of the law of Budha, combating their passions, and enjoying in that retired situation, a secret taste of the never troubled rest of Nirbhan.

In many respects, the Talapoum institutions may be assimilated to those of some religious orders that appeared successively in almost every Christian country previous to the era of the Reformation, and that are, up to this day, to be met with amidst the churches of the Latin and Greek rites. Like the monk, the Talapoum bids a farewell to the world, wears a particular dress, leads a life of community, abstracts himself from all that gives strength to his passions, by embracing a state of voluntary poverty, and absolute renunciation of all sensual gratifications. He aims at obtaining by a stricter observance of the law's most sublime precepts, an uncommon degree of sanctity and perfection. All his time is regulated by the rules of his profession, and devoted to repeating certain formulas of prayers, reading the sacred scriptures, begging alms for his support, &c.

These features of exterior resemblance, common to institutions of creeds so opposite to each other, have induced several writers, little favorable to Christianity, to pronounce without further inquiry that Catholicism has borrowed from Buddhism, may ceremonies, institutions and disciplinary regulations. Some of them have gone so far as to pretend to find in it, the very origin of Christianity. They have, however, been ably confuted by Abel Remusat, in his *Memoir* entitled *Chronological Researches into the Lamaic Hierarchy of Thibet*. Without entertaining in the least, the presumptuous idea of entering into a

is calculated to kill, as times and need its violence. Every profession has its distinctive marks and peculiar characteristics. Hence the different dress, manners and habits, in those who have adopted a particular calling, and that of the rest of the community. The whole is regulated by the nature and situation of their employments, or by national laws, and the necessities of the land will have recourse to some assistance, as, for example, in the case of a famine, the farmers of the country are sent together, and their property is shared. He that has no other means of subsistence, and who is not contented with what he has, is naturally inclined to prey upon the rich, and to oppress the poor, and to be a curse to his country. A plebeian, or a poor man, is not to be despised, as he is the support of the rich, and the

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Having endeavored to explain the nature of the institution of the T. Lipoids, and the object aimed at, by its professed members, we will now proceed to examine its systematical organization, or sacred hierarchy.

ARTICLE III.

HIERARCHY OF THE ORDER.

It is somewhat surprising to find in the middle of half civilized nations, such as the Burmese, Siamese, Cingalese, and Tibetans, a religious Order, with a distinct and well marked Hierarchy, constitutions and regulations, providing for the admission of members, determining their occupations, duties, obligations and their mode of life, and forming as it were, a compact, solid and perfect body, that has subsisted, almost without change, during several centuries, and survived the destruction of kingdoms, the fall of royal dynasties, and all the confusion and agitation produced by political commotions and revolutions. It is in Thibet, that the order is found existing in the greatest perfection, under the fostering care of the Great Lama, or High Priest, who combines in his own person the regal as well as the sacerdotal dignity and power. In the city of Lassa, a Pontifical Court, an elective sacerdotal chief, and a college of superior Lamas, impart to the Order, dignity, decency, respectability and stability, which insure its continued existence, and more or less extend its influence over its members living in distant countries. The period of the introduction of Buddhism from India into Thibet, is very uncertain, if not quite unknown. Buddhist annals mention that after the holding of the third council, 236 years after Gaudama's death, some missionaries were deputed by the president of that assembly, to go and preach religion in some parts of the Hymalaya range. We may suppose that this had reference to the southern slopes of the mountains. Be that as it may, it appears certain, that the establishment of a Pontifical chief or sovereign, with royal prerogatives, was set up by one of the grandsons of the great Tartar warrior Gengis, in or about the middle of the thirteenth century. In other countries, where the Order has no connection whatever with the civil power, we can scarcely expect to see it surrounded with an equal splendour, or subsisting in the same state of splendor and regularity. Though this is the case in Burmah, it is impossible not to acknowledge the fact that the regulations of the Wini are more carefully attended to in this country than in Thibet. The conduct of the monks here is incomparably more regular. The public could not bear an open dereliction of the duties imposed by the vows of poverty and chastity. But, it credit be given to the narratives of travellers, the Thibetan monks do not scruple to forsake occasionally those duties, without appearing to fear the rising of a popular cry of indignation, on account of their misbehavior, in points considered of such vast importance. Extraordinary indeed would be its vital energies, were the remotest parts of

this great and far spread body to receive the same impulse and exhibit the same symptoms of vitality, as those nearest to the heart or principle of life. Having never met with any detailed particulars regarding the Thibetan monks, we must remain satisfied with laying before the reader an account of all that relates to the constituent parts of the order, such as they are found existing in Burmah, and developed in the sacred writings.

The whole fraternity is composed, 1st. of young men, who have put on the Talapoinic dress, without being considered professed members of the Fraternity, or having hitherto passed through a certain ordeal somewhat resembling an ordinary—they are called *Shyins*; 2nd. of those who having lived for a while in the community, in a probationary state, are admitted professed members, with the ceremonies usually observed on such occasions, whereby the title and character of *Phougye* are solemnly conferred—they are denominated *Patzins*; 3rd. of the Heads of each House or community, who have the power to control all the inmates of the house; 4th. of a Provincial, whose jurisdiction extends over all the communities spread in the towns and villages of the Province or District; 5th. of a Superior General, residing in the capital or its suburbs, called *Tsai-dau*, or great master, having the general management and direction of all the affairs of the order throughout the Empire. He is emphatically called by the name of *Tha-thana-paing*, which means that he has the power over religion. Let us say something upon each of these five degrees of the Buddhistic Hierarchy.

It is an almost universal custom among the Burmese and Siamese to cause boys who have attained the age of puberty, or even before that time, to enter, for a year or two, some of the many Talapoinic houses, to put on the yellow dress, for the double purpose, of learning to read and write, and of acquiring merits for future existences. On the occasion of the death of some persons, it happens sometimes that a member of the family will enter the community for six months or a year. When a young lad is to make his first entrance into a house of the Order, he is led thereto, riding on a richly caparisoned pony, or sitting in a fine palanquin carried on the shoulders of four or more men. He is allowed to use one or several gold umbrellas, which are held opened over his head. During the triumphal march, he is preceded by a long line of men and women, attired in their richest dresses, carrying a large quantity of presents destined for the use of the inmates of the *Kiaong* (such is the general name given to all the houses or the Brotherhood in Burmah); the young postulant is to reside in. The procession in this stately order, attended with a band playing on various musical instruments, moves on slowly and circuitously through the principal streets of the town towards the monastery that has been fixed upon. This display of an ostentatious pomp, on the part of the parents and relatives, an honor paid to the postulant who generously consecrates himself to so exalted a calling, and on the part of the

The processing of the Bay of Bengal is visited with expedition from the Klong. For that of the Bay of Bengal may be expected by a proper method.

The young *Seymouria* as here observed do not remain in the Kibing beyond the period of one or two years—they generally leave it and return to a secondary brood. There are, however, some of them, who, like the *Leidy* and type 14 of *Tadpoles*, are attracted by other males to a secondary mating long after those males are laid to rest. They're attracted to the strong, not to the weak, males, and indications of the process are found in the same way as in the male attention to the female. The males' sex is not always taken into account.

But the first is a young insurance agent, thirty-one, and having attained the age of twenty years, he has solemnly admitted, "one of the most deadly enemies to the cause of the South is Partition." The existing relations of the South to the North shall be entirely dissolved. This state of Partition, then, we properly speaking, have at this year, brought from the North, is owed to him. He is one of the great nobility of the Southern States, a promotion in the Government is surely not denied to him, that he does not possess, again, the power of promotion, any way, of a high or influential position, is owing to him, every oppressed Southern, but it confers a power of punishment, of counseling, controlling, and governing all the British Empire, his case. In virtue of such directions, a superior, how high is he, his rank, any way, is bound to the observance of the same rules, but his obligations, as the last Partition, his secret character is not only general, but he is only connected with a certain amount of pressure, he over sees, of his life here.

The *La-pou* is bound to his community, so that every *Kuo-ang* House of the Order, there are commonly to be met several *Paozins*, and a great number of *Shyans*. Each *Kuo-ang* has a chief who presides over the community under the appointment of *T'syao*, or, as is more often the case, under that of *Pheng-yue*. He is, in most instances, the nominee of the individual who has built the monastery, and who is vested with a kind of right of patronage to appoint whom he likes to be the Head of the house he has erected. He who is the head of the house, his power over all the monks, and every one acknowledges him as his immediate superior. He has the management of all the little affairs of the community, enforces the regular observance of the rules and duties of the profession, corrects abuses, rebukes the transgressors, spurs the lazy, excites the lukewarm, keeps peace and maintains good understanding amongst his subordinates. He receives, in his official character, the pious visitors who resort to his monastery, either for the sake

his charts for the propagation of Hinduism. The second is that of Samudra Gupta, in the 2nd century of our era, commemorative of his extensive dominions; the third is that of Jehangir, mentioning his accession to the throne. The last resetting up of this famous pillar took place in 1838.

or making voluntary offerings, presenting him with some tokens of their respect for, and admiration of, his eminent sanctity, or for conversing with him on some religious subjects, which, let it be said quietly, out of deference to human frailty, sometimes make room for those of a worldly character. If the alms-givers or advice-seekers, belong, as it often happens, to the fair and devout sex, they must remain at a distance of six or twelve cubits, as the place may allow from their pious adviser. It is supposed that a nearer proximity might endanger the virtue of the holy Recluse.

In every town a considerable number of Kiaongs are found either in the suburbs or within the walls, in a quarter reserved for the purpose. In every village the Kiaong is to be met with, as the parson's house in our villages of Europe. The poorest place is not without a small, and how humble soever, house for the Phongvie who resides there, if not during the whole year, at least during the rainy season. One or several dzedis, a sort of flag-staff, painted, with some of its parts gilt, bearing the emblem of the sacred bird Henza, or brahminical duck, at three fourths of its height, from which hang down, gracefully, several streamers, and a grove of fruit trees, indicate to the traveler the habitation,—sometimes humble, sometimes stately,—with its superposed three roofs, where dwell the Rahans. The Kiaong is also a place where the traveler is well received and can stay for a day or two. During the dry season, when there are few boys remaining with the Phongvies, it is a place much sated than the Dzeats. The inmates are generally very glad to receive strangers, who, by their conversation, afford them some moments of pleasant diversion to the habitual monotony of their life. These various communities are placed under the jurisdiction of a general superior or a provincial, named Tsai-dau, or great master; they form, under his authority, a province of the Order, a division much similar to that of several religious Orders in Europe. He enjoys a large share of public respect and veneration. His Kiaong outshines the others in splendor and decorations. The first and wealthiest inhabitants of the place are proud to call themselves his disciples and supporters, and to supply him liberally with all that he may require. His chief duty is to settle disputes that not unfrequently arise between rival communities. The demon of discord often haunts those abodes of peace and retirement. The authority of the Provincial interferes to put down feuds and contentions which envy and jealousy, the two great enemies of devotees, not unfrequently excite. When a Talapoin is accused of incontinence or other serious infringement of the vital rules of the profession, he is summoned to the tribunal of the Tsai-dau, who, assisted and advised by some elders, examines the case and pronounces the sentence. Superior intellectual attainments do not appear to be the essential qualifications for obtaining this high dignity. The writer has met with two or three of these dignitaries, who, in his opinion, were vastly inferior to many of their subordinates, in talents and capacity. They were old and good-natured men, who had spent

almost all their lives within the precincts of the monastery. Their dress, manners and habits, were entirely similar to those of their brethren of inferior grade.

In the kingdom of Ava, the key-stone of the Talapannic fabric, is the *superlatively* great master residing in the capital or its suburbs. His jurisdiction extends over all the fraternity within the realm of his Burmese Majesty. His position near the seat of Government, and his capacity of king's master, of teacher, must have at all times conferred upon him a very great degree of influence over all his subordinates. He is honored with the eminent title of *Tha-thana-pain*, meaning that he has power and control over all that appertains to Religion. It does not appear that peculiarly shining qualifications, or high attainments are required in him who is honored with such a dignity. The more accidental circumstances of having been the king's instructor when he was as yet a youth, is a sufficient ray, the only necessary recommendation for the promotion to such a high position. Hence it generally happens that each king, at his accession to the throne, confers the highest dignity of the order to his favorite Phongyie. In that case, the actual incumbent has to leave the place to his more influential brother, and becomes an ordinary member of the fraternity, unless he prefers leaving the society altogether, and re-entering into the lay condition. Great indeed is the respect paid by the king to the head Phongyie. When on certain days of worship, he is invited to go to the palace, and deliver some instructions to his majesty, the proud monarch quits the somewhat elevated place he occupies, and takes one almost on a level with that of the courtiers. Whilst the venerable personage goes to sit on the very same carpet just vacated by the king. When he happens to go out to visit some monasteries, or places of worship, he is generally carried on a gilt litter, in great state, attended by a large number of his brethren, and a considerable retinue of laymen. During the passage, marks of the greatest respect are given by the people. The monastery he lives in, is on a scale of splendor truly surprising. Its form and appearance are similar to that of other religious houses, but in variety and richness of decorations it surpasses them all. It is entirely gilt both out and inside, not only the posts are covered with gold leaves, but often they are inlaid with rubies which I suppose are of the commonest description and of little value.

To confer an additional sacredness to his person and position, the *Tha-thana-pain* lives by himself with but one or two Phongyies, whom we may consider as his secretaries or major-domos, who remain in an apartment near to the entrance, to receive visitors and usher them into the presence of the great personage. Besides, there are lay guardians who take a good care that not the least noise should ever disturb the silence of the place.

When the writer visited, for the first time, that dignitary, he was much amused on the approach to the place, to meet with those mute

[illegible][illegible]

APPENDIX IV

U.S. DEPT. OF COMMERCE, BUREAU OF THE CENSUS

2013

With this we place in their minds, and desire to seem to be doing, the various ceremonies performed on the occasion of the burial of a dead Slave, to the rank of Citizens, or passed on to it. It ought to be in mind that this acted through a veil, that is to pass, or inform, if we may say so, of him which he has to receive, does not confer any peculiar character, or give any special spiritual power to the abashed Candidate, but it mainly initiates him to a more perfect course of life, and makes him the member of a Society composed of men aiming at a higher degree of sanctity or perfection. The incumbent must be provided, for the ceremony, with a dress such as is used

in the community: he ought to be free from physical, moral and physical defects that would render him unworthy to be admitted a member of the Order; he ought to pledge himself to rigorous observance of certain regulations, which form the constitution of the society.

The place where the ceremony is to be performed is a hall measuring at least twelve cubits in length, not including the space occupied by the Rahans whose presence is required for the ceremony. The assembly of Phongvies, or Rahans, must include from 42 members at least, if the ceremony be performed in towns, and 400 in a public country. He who presides over the ceremony is called Upari, meaning master or guide. He is chosen from among the Uparis of the province whose office it is to lead the second Council, or took, or ordination, to present the Candidates to the Upari, and his assembled brethren to put to him the requisite questions as prescribed by the ritual and to give him instructions on certain points, the ignorance of which would prove highly prejudicial to, and greatly offensive to, a professed member of the Order. All the regulations prescribed and the ceremonies observed on the occasion, are contained in a book written in Pali, the sacred language. This book may be aptly termed the Ritual of the Buddhists. It is held in great respect, and some copies written on sheets of ivory, with gilded edges, are truly beautiful and bespeak the high value Buddhists set on the work. The copyists have retained the use of the old square Pali letters, instead of employing the circular Burmese characters. All the ordinances and prescriptions in this book are supposed to have been promulgated and sanctioned by no less an authority than Gaudama himself, the last Budha and the acknowledged originator and founder of the Theravanie Order. Hence the high respect and profound veneration all Buddhists bear to its contents. The Upari, too, previously to the beginning of the ceremony, must be provided with a dress, which is that of a monk's habit, a shawl, and a stichaw, the clerical dress. Monks' clothing. The Patra is an open mouthed pot of a truncated conical form, which each member of the brotherhood must carry, the other, who, every morning, begins to collect in the streets.

The Tavanan, or yellow robe, the only dress becoming a Rahan, is composed, first, of a piece of cloth bound to the loins, with a leathern girdle, and falling down to the feet, second, of a cloak of a rectangular form, covering the shoulders and breast and reaching somewhat below the knee, and third, of another piece of cloth of the same size, which is folded in a certain way and thrown over the left shoulder, the two ends hanging down before and behind. Another robe, which is required for completing the dress of the Rahan, is the

* And, as some Buddhist preference is given to the yellow color, for the shawl's robe. The juice, extracted from the Jack-tree wood, by the process of boiling, supplies the necessary ingredient for dyeing

Awana, a sort of fan made of palm leaves, set in light oval shaped wooden frame with a serpentine handle, somewhat resembling in appearance the letter S.

The Burmese translator of the Pali text has interpolated his work with many remarks tending to elucidate the text and to show the various motives and reasons that have induced Gaudama to decree and publish as obligatory the regulations laid down in the sacred Cambawa. It must be borne in mind too, that the omission of some essential parts of the ceremonies, annuls *de facto* the ordination, whilst the non-compliance with others of minor importance, though not invalidating the act of admission into the sacred family, entails sin upon all members of the brotherhood, assembled *ex-officio* for the ceremony. The reader must be prepared to observe many points of close resemblance between the ceremonies observed at the reception of a monk, or the ordination of a Priest, and those performed in these parts, on the solemn occasion of admitting a Candidate to the dignity of Patzin.

The preparations for the solemnity being completed and the assembled fathers having occupied their respective seats under the presidency of the Upitze, the Candidate is introduced into their presence attended by the Assistant or reader of the Cambawa, and carrying his Patta and yellow garments. He is enjoined to repeat distinctly thrice the following sentence to the Upitze, kneeling down, the body bent forward, with his joined hands raised to the forehead: "Venerable President, I acknowledge you to be my Upitze." These words having been three times repeated, the Assistant addressing himself to the Candidate says: "Dost thou acknowledge this to be thy Patta, and these, thy sacred vestments?" To which he audibly answers, yes.

Thereupon, the translator remarks that on a certain day, a Rahan that had been ordained without being supplied with either *Patta* or *Tsiwaran*, went out quite naked, and received into the palms of his joined hands the food offered to him. So extraordinary, one would have said so unedifying a proceeding, having been mentioned to Gaudama, he ordered that thenceforward no Rahan should ever be ordained, unless he had been previously interrogated regarding the Patta and the vestments. Any disobedience to this injunction would entail sin on the assembled fathers.

The Assistant having desired the Candidate to withdraw from the assembly to a distance of twelve cubits, and the latter having complied with his request, he turns towards the assembled fathers and addresses them as follows:—Venerable Upitze and you brethren herein congregated, listen to my words! the Candidate who now stands in a humble posture before you, solicits from the Upitze the favor of being honored with the dignity of Patzin. If it appears to you that everything is properly arranged and disposed for this purpose, I will duly admonish him. O Candidate, be attentive unto my words, and beware lest, on this solemn occasion, thou utterest an untruth or concealest aught from our knowledge. Learn that there are certain incapacities and defects

which render a person unfit for admittance into our order. Moreover, when before this assembly thou shalt be interrogated respecting such defects, thou art to answer truly, and declare what incapacities thou mayest labor under. Now this is not the time to remain silent and decline thy head; every member of the assembly has a right to interrogate thee, at his pleasure, and it is thy bounden duty to return an answer to all his interrogations.

Candidates, are thou afflicted with any of the following complaints, the leprosy or any such odious rock-dies? Hast thou the scrofula or other similar complaints? Dost thou suffer from asthma or coughs? Art thou afflicted with those complaints that arise from a corrupted blood? Art thou affected by madness or the other ills caused by glants, vitæes, or evil spirits of the forests and mountains? To each, separate interrogation he answers: "From such complaints and bodily disorders, I am free." "Art thou a man?" "I am." "Art thou a true and upright man?" "I am." "Art thou involved in debts?" "I am not." "Hast thou formed an undertaking of some great man?" "No, I am not." "Have thy parents given consent to thy ordination?" "They have given it." "Hast thou reached the age of twenty years?" "I have attained it."* "Are thy vestments and sacred Patta prepared?" "They are." "Candidate, what is thy name?" "My name is Wago," meaning, metonymically, a vile and unworthy being. "What is the name of thy Master?" "His name is Uptize.

The Assistant, having finished the examination, turns his face towards the assembled fathers, and thus proceeds: "Venerable Uptize and ye assembled brethren, be pleased to listen to my words. I have duly admonished this Candidate, who seeks from you to be admitted into our order. Does the present moment appear to you a meet and proper time that he should come forward? If so, I shall order him to come forward." Then turning to the Candidate, he bids him to come close to the assembly and to ask their consent to his ordination. The order is instantly complied with by the Candidate who, having left behind him the distance of 12 cubits that separated him from the fathers, squats on his heels, the body bending forward and the hands raised to his forehead, and says: "I beg the fathers of this assembly to be admitted to the possession of K¹. Have pity on me, take me from the state of human, which is one of sorrow and imperfection, and advance

* The writer does not think it well in repeating the reasons that induced Gaudama to lay down those several regulations. They owe their origin to the fact that some individuals conceived to be obtaining, though laboring under physical defects, and thereby, became a sort of standing disgrace to the society. It was at the request of his father that Budha forbade the receiving to the ordination of sons who had not the consent of the parents, an ill-fated twenty years, as the age requisite in him who would offer himself for the promotion to the order of Patzu. No slave, no debtor, could be ordained, because man in such a condition, does not belong to himself and cannot dispose of his person, which to a certain extent, is the property of his master and creditor.

me to that of Raham, a state of virtue and perfection.* These words must be repeated three times.

The Assistant then resumes his discourse as follows: "O ye fathers here assembled, hear my words! This Candidate, I humbly prostrate before you, begs of the Uptze to be admitted into our holy profession; it seems that he is free from all defects, corporeal infirmities, as well as from mental ineapacities, that would otherwise debar him from entering our holy state. He is likewise provided with the necessary food and vestments. Moreover, he has asked, in the name of the Uptze, permission of the assembly to be admitted among the Rahams. Now, if the assembly complete his ordination. Then, however this seems good, let him keep silence; whosoever thinks otherwise, let him declare that this Candidate is unworthy of being admitted." And these words he repeats three times. Afterwards he proceeds: "Since then, none of the fathers object, but all are silent, it is a sign that the assembly has consented: so, therefore, be it done. Let the Candidate pass out of the state of sin and imperfection, into the perfect state of Raham, and thus, by the consent of the Uptze and of all the fathers, let him be ordained."

And he further says: "the fathers must note down under what shade, on what day, at what hour, and in what season, the ordination has been performed."

This being done, the reader of the sacred Camiawa adds: "Let the Candidate attend to the following duties, which it is incumbent on him to perform, and to the faults to rather enumerated, which he must carefully avoid.

"1. It is the duty of each member of our brotherhood to beg for his food with labor, and with the exertion of the muscles of his feet. Go through the whole course of his life he must gain his subsistence by the labor of his feet. He is allowed to make use of all the things that are offered to him in particular, or to the society in general, that are usually presented in banquets, that are sent by letter, and that are given at the new and full moon, and on festive days. O Candidate, all these things you may use for your food." To this he replies, "Sir, I understand what you tell me."

The Assistant resumes his instructions: "2nd. It is a part of the duty of a member of our society to wear, through humility, yellow clothes, made of rags thrown about in the streets, or among the tombs. If, however, by his talents and virtue, one procures for himself any benefactors, he may receive from them, for his labor, the following articles, cotton and silk, or cloth of red, and yellow wool. The cheer answers, "as I am instructed so I will do."

* It is probable that the allusion to the red color, has a Tibetian origin. The Buddhist monks of that country have adopted the red for their dress, in preference to the yellow, which is the canonical color of the habit of all the monks among the southern Buddhists.

The instructor goes on: "3dly. Every member of the society must dwell in houses built under the shade of lofty trees.* But if, owing to your proficiency and zeal in the discharge of your duties, you secure to yourself powerful supporters, who are willing to build for you a better habitation, you may dwell in it. The dwellings may be made of bamboo, wood, and bricks, with roofs adorned with turrets or spires of pyramidal or triangular form." The Elect answers: "I will duly attend to these instructions."

"After the usual answer, the instructor proceeds: 4thly. It is incumbent upon an elect to use, as medicine, the urine of the cow, whereon lime and the juices of lemon or other sour fruits have been poured. He may also avail himself, as medicines, of articles thrown out of bazars and picked up in corners of streets. He may accept, for medicinal purposes, putnags and cloves. The following articles may also be used medicinally,—butter, cream, and honey."

Now the Assistant instructs the new Religious on the four capital offences he must carefully avoid, under penalty of forfeiting the dignity he has just attained to, and solemnly warns him against committing one of them. Those sins are, fornication, theft, murder, and spiritual

* In this part of the regulations, the Elect is reminded of the primitive condition of the Members of the Society. In imitation of their brethren of the Brahminical persuasion, and also for the purpose of living in seclusion, the Rahans, in the beginning were satisfied with dwelling in huts, raised at the foot of some tall tree. As soon, however, as Buddhism gained footing in various countries, we see that kings, nobles, and wealthy persons vied with each other in erecting splendid houses for the use of the monks. Gaudama himself was presented by King Pimpathara at Radzagio, with the splendid Weloonon monastery. In Thawattie the rich man Anatapem offered him the famous Dzetawon monastery; and the rich lady Withaka of the same country, gave him, as a gift, the no less splendid mansion, named Pouppayon.

General A. Cunningham has discovered the ruins of Thawattie, fifty or sixty miles north of Lysalad, on the Rapti, in a place called Sahet Mahet, situated between Akona and Pahampur, five miles from the former and twelve from the latter. It was the capital of King Pathenadi, situated in north Kesala. In the Legend of Budha we have seen how that monarch was dispossessed from his throne by one of his sons, and died, while on his way to the capital of Adzatathat, his son-in-law. The ruins of the renowned Dzetawon monastery have been identified, by the means of the information supplied by the writings of the Chinese pilgrims we have often mentioned. The monastery was distant 1200 paces from the southern gate of the city. The scarcely less famous Pouppayon monastery was erected to the east of the Dzetawon. Vast ruins in that very same direction leave no doubt that in their bosom are entombed the last remains of that celebrated place. It is said that Gaudama, being 55 years old, began to reside permanently in monasteries built for him, and that he spent, out of the last twenty-five seasons, nineteen in the Dzetawon, and six in the Pouppayon. According to Hwen Tshang, the place occupied by the Dzetawon monastery was a square, having 1000 cubits on each face, or side. Besides the monastery, there were two temples and two tanks within the enclosure.

pride. The committing of one of these sins by Religious after their ordination, in the days of Gaudama induced him to declare *de facto* excluded from the society those who had been guilty of such offences; and he enjoined that the Assistant should immediately after the ceremony, solemnly admonish the newly ordained Patzin carefully to shun such heinous offences.

The Assistant, without delay, proceeds as follows. "O Elect, being now admitted into our society, it shall be no longer lawful for you to indulge in carnal pleasures, whether with yourself or animals. He who is guilty of such sin, can no longer be numbered among the perfect. Sooner shall the severed head be joined again to the neck and life be restored to the breathless body, than a Patzin, who has committed fornication, recover his lost sanctity. Beware, therefore, lest you pollute yourself with such a crime.

"Again, it is unlawful and forbidden to an Elect to take things that belong to another, or even to covet them, although their value should not exceed about 6 annas ($\frac{1}{4}$ of a rical). Whoever sins, even to that small amount, is hereby deprived of his sacred character, and can no more be restored to his pristine state than the branch, cut from the tree, can retain its luxuriant foliage and shoot forth buds. Beware of them during the whole of your moral journey.

"Again, an Elect can never knowingly deprive any living being of life, or wish the death of any one, how troublesome soever he may prove. Sooner shall the cleft rock re-unite so as to make a whole, than he, who kills any being, be re-admitted into our society. Cautionously avoid so heinous a crime.

"Again, no member of our brotherhood can ever arrogate to himself extraordinary gifts or supernatural perfections, or, through vain glory, give himself out as a holy man, such, for instance, as to withdraw into solitary places, and, on pretence of enjoying ecstasies like the Arhats, afterwards presume to teach others the way to uncommon spiritual attainments. Sooner the lofty palm tree that has been cut down, become green again, than an Elect guilty of such pride, be restored to his holy station. Take care for yourself, that you do not give way to such an excess. The Elect replies as before: "As I am instructed, so I will perform." Here ends the ceremony. The Elect joins the body of Rahans and withdraws in their company to his own Kuong.

It has already been mentioned that this ceremony of ordination does not impart any spiritual character inherent in the person of the Elect, but it is a mere formality he has to go through, to enter into the family of the perfect. The admitted member is not linked indissolubly to his new state, he is at liberty to leave it when it pleases him, and re-enter into secular life. He may moreover, if inclined, apply for re-admission into the Order, but he must go through the same ceremonies that were observed on his first ordination. It is not very common to meet among the Burmese Rahans, men who from their youth have persevered to an old age in their vocation. Those form the rare excep-

tions. They are very much respected, and held in high consideration during the religious, and the greatest honours are lavished upon their medical cures and their discourses. They are often designated as the heavenly dispensation of wisdom from the Buddha.

ARTICLE V.

RULES OF THE ORDER.

THE obligations of the entire dignity of Patzi, or the chief, are ordained positively in the Bull, which is a collection of books called Patziak, which is properly speaking the manual or the code, and the *Patzi-Muam* or code of discipline, he is obliged to study with great exactness and attention. It is even ordered, that he is to keep a certain number of Rules, which are to be put under a glass, called Them, or listen to the reading of that book, on at least a part of it, that every monk should have always present to his mind the rules and regulations of his profession, and be prompted to a scrupulous observance of all the points prescribed. This injunction is a very proper one; since it is actually confirmed by the experience of ages, that relaxation and dissipation lead the way to moral communities, and the very moment the rules are partially lost sight of. So attentive to this duty are our Thungas, that they can openly boast of the command of the Patziak. We have read the book with a good deal of attention. Many wise and well-digested rules are to be met with here and there, but they are mingled in a heap of minute, not to say, ridiculous, and childish, details, not worth repeating. In order, however, to give a correct and distinct outline of the mode of life, moral duties, and occupations of the Tadapous, we will extract from the code what has appeared to be interesting and useful, in relation to the above purpose, leaving out all the numerous miseries of his rabbinism.

Every monk, at the moment of his entering the profession, must renounce his own will and bend his neck under the yoke of the rule. So anxious indeed has he in the name of its statutes, to leave no room or field open to the independent excursions of the mind, that every action of the day, the moment of performing it, the time it ought to last, the circumstances that must attend it, have all been minutely regulated. From the moment a Rule enters in the morning to the moment he is to go to enjoy his natural rest in the evening, his only duty is to obey and follow the ever-subsisting will and commands of the commander of the society. He advances in perfection proportionally to his fervent compliance with the injunctions, and to his conscientiously avoiding all that has been forbidden by the sagacious legislator. The transgressing of one article of the rule, constitutes a sin. The various sins a Rahan is liable to commit, are comprised under seven principal heads. 1st, the Paratzekis; 2d, the Thunga-deceits; 3d, the Patzei; 4th, the Tothkazi; 5th, the Dukai; 6th, the Dupaci; and 7th, the Patzi-

declared. These seven kinds of sins are subdivided, and multiplied, to the number of 227, which constitute the total amount of sins either committed by a monk or a novice, and a Phoenician may commit during the term of his probation, a number of the holy sex-*ay*. The Paradzikas are the sins of pride, covetousness, desire, hatred, and vanity-glorv, in attending to the sex-*ay* which are not to be committed. A Recluse, on the other hand, whose sins are as light as those of a child, never to commit any of the seven kinds of sins, or any of the 227 subdivided from the sex-*ay*. He is not to be liable to any punishment, or to the burning of the *ay*. He who has had the reputation of yielding to temptation, and committing one of these seven offences, is no longer to be considered as a member of the Phoenician Association of the Poor. He is *de facto* excluded from the sex-*ay*. He may, extremely, continue to be a member of the Association, but now only he is that he no longer belongs to it. All other sins, except those mentioned in the sex-*ay*, are considered as venial, and by the monks are treated as such, depending on the behaviour which he has made in committing his sins.

It is not to be wondered at that the unexpected information of the fact that a confession has been established among the Tai-poung, and is up to this day observed, though very imperfectly, by every devout religious. Some zealous Patzins will resort to the practice of such, sometimes, twice a day. Here is what is prescribed on this subject, in the Wint or book of scriptures, containing all that relates to the Phoenicians, the Patmank being but a compendium of it. When a Recluse has been guilty of a violation of his rule, he ought immediately to go to his superior, and kneeling before him, to confess his sin to him. Sometimes he kneels to the monks in the place where the monks assemble, on a small raised platform, and says, "I have committed the sin of the Paradzika in the following manner, and I confess it." He then confesses all his sins, such as they are, without attempting to excuse them, or to give them a long nature, or to bring aggravating circumstances to explain them, with a purpose, consisting of certain points, which he repeats in a certain number of times during the night. A prayer must be made in the presence of a monk, in a room free from all business. This exercise of devotion is observed now, only, in the *ay* *perforata*. The prayer concludes by kneeling, kneeling down, and touching his forehead to the ground, saying, "Venerable father, I follow as I should the path of the law, and I pray you to pardon my sins." He enters upon a new and a more severe course, his responses are less hurried, he is telling a story, telling the nature, and the enormity of the offence. The superior remains satisfied with telling him, "Well, take care lest you break the regulations of your profession, and thenceforward endeavour to observe them with fidelity." He dismisses him without inflicting any penance on him. Thus, an institution, so well calculated to put a restraint and a check upon human passions, so well fitted to prevent man from occasionally breaking commands given to him, or at least from slumbering

into the dangerous habit of doing it, is now, by the want of fervor and energy in the hands of that body, reduced to be no more than an useless and ridiculous ceremony, a mere shadow of what is actually prescribed by the Vinu.

The punishments inflicted for the repeated transgressions of one or several points of the rule are, generally speaking, of a light nature, and seldom or never consist as flagellations, &c. &c. The superior sometimes orders a delinquent to walk through the court-yard, during the heat of the day, for a certain time, to carry to a distance a certain number of baskets full of sand, or a pail of water. Mockness being a virtue most becoming a Reclus, such is the resort to penances of a more severe nature.

Humility, poverty, self-denial, and chastity are, to him who has received the order of Parzin cardinal and most essential virtues, which he ought to practice on all occasions. He must, in all his exterior deportment, give unequivocal marks of his being always influenced by the spirit they inspire. The framers of the rules and regulations of the Order seems to have had no other object in view but that of leading his brethren by various ways and means to the practice of these virtues, and inculcating on their minds the necessity of attending to the observances prescribed for this purpose. It is from this point we must view the statutes of the fraternity, in order to understand them well and rightly, and appreciate them according to their worth and merit. We would indeed form a very erroneous opinion of institutions of past ages if we were to examine them, to praise or blame them, without a due regard being paid to the spirit that guided the legislator, and to the object he aimed at when he laid them down. Our own ideas, customs, manners, and education will often dispose us to disapprove at first, of institutions made in former ages, amongst nations differing from us in all respects, under the pretext that they are not such as we would have them to be now, making, unawares, our own prejudices the standard whereby to measure the merit or demerit of all that has been established previously to our own times. The institutions of the middle ages, a celebrated modern historian has said, are intelligible to him that has entered into the spirit of those days, and who thinks, feels, and believes as did the people of those by-gone centuries. This observation holds good, to a certain extent, and, *mutatis mutandis*, in respect to Buddhist institutions. The whole religious system must be understood, the object the founder of the order had in view, ought to be distinctly remarked and always borne in mind, ere we presume to pronounce upon the fitness or unfitness of the means he has employed for obtaining it.

For humility's sake every Talapoin is bound to shave every part of his body. In complying with this regulation he must consider that the hairs that are shaved off are useless things, serving merely for the purposes of vanity, and he ought to be as unconcerned about them as a great mountain which has been cleared of the trees on its summit.

Influenced by the same spirit, the Religious must always walk bare-footed, except in case of his laboring under some infirmity, or for some other good reason; he is then allowed to use a certain kind of plain and unornamented slippers; the shape, color, and dimensions of which are carefully prescribed by the rule. When the Rahans travel from one place to another, they are allowed to carry with them the broad fan made of palm leaves, and a common paper umbrella to protect their bare head from the inclemency of the weather, or screen it from the heat of the sun. Their dress, consisting as above mentioned of three parts, is as plain as possible. According to the Patimauk, each separate part must be made of rags picked up here and there, and sowed together by themselves. This regulation, though disregarded by many, is to a certain extent observed by the greater number, but in a manner rather contrary to the spirit, if not to the letter, of the rule. On their receiving, from benefactors, a piece of silk or cotton, they cut it in several small square parts, which they afterwards contrive to have stitched in the best way they can, so as to make their vestments according to the prescription of the statutes. The vestment ought to be of one color, yellow in those countries in which Mahometanism does not prevail. The yellow color is a mark of mourning, as the black is amongst most of the nations of Europe.

Seven articles are considered as essential to every member of the holy family, viz: the kowot, thin-bam, dugout (the three pieces constituting his vestment,) a girdle, a patta, a small hatchet, a needle, and a small apparatus for straining the water he drinks. The whole number of articles he is permitted to use and possess, amount to sixty. They are all plain, common, almost valueless, offering no incentive to cupidity, and leaving him, who is only possessed of them, in the humble state of strict poverty.

The possession of temporal goods is strictly forbidden to the Rahans, as calculated to hinder them from meditating upon the law, and attending to the various duties of the profession. Nothing, indeed, opposes a stronger barrier to the attainment of the perfect abnegation of self and a thorough contempt for material things, than the possession of worldly property. Hence a true Rahan has no object which he can, properly speaking, call his own. The Khamg wherein he lives has been built by benefactors, and is supplied by them with all that is necessary or useful to him. Food and raiment are procured for him, without his having to feel concerned about them. The pious liberality of his supporters absolutely provides for his wants. But it is expected that he shall never concern himself with worldly business or transactions of what nature soever they may be. He can neither labor, plant, traffic, nor do anything with the intent of deriving profit therefrom. Agreeably to the maxim "sufficient is to the day the evil thereof," the Rahan cannot make any stores for the time to come. He must trust in the never-failing generosity, and ever-watchful attention of his supporters for his daily wants. Now let it be said to the

praise of the Buddhists, that he is seldom disappointed in the reliance he places on them.

That he may be more effectually debarr'd from a too easy and frequent use of the things of first necessity, a *Talpoen* is bound to go through a tedious ceremony called *Akat* or presentation, before he can licitly touch any thing. When he has occasion for food, drink, or anything else, he turns to his disciples, and lets them to do what is lawful. When upon one of them or several, as circumstances may require, rise from their place, and taking the thing or things he wants with both hands, they approach him respectfully, and present to him the articles, saying, This is lawful. Then the *Religé* takes the things into his own hands, and uses them or lays them by as may suit his convenience. When a thing is presented, the disciple must be at a distance of some cubits, to be sure the disciple is guilty of a sin, and if what he receives is gold, he commits as many sins as he eats mouthfuls. Gold and silver being the two greatest leaders of covetousness, the rule forbids the *Phoenigues* to touch them, and, *a fortiori*, to have them. But on this point, however, human covetousness has broken through the strong barriers the frame of the statutes has wisely devised for effectually protecting *Religés* from its dangerous allurement. Gold and silver are, not indeed, touched by the pious devotees, but the precious and dazzling metals are conventionally handed to the disciples, who put them into the box of the superior, who, whilst bowing obsequiously to the letter of the rule, disregards its spirit. Sometimes an innocent ruse is resorted to by a greedy *Religé* for silencing the remorse of his conscience; he covers his hands with a handkerchief, and without scruple receives the sum that is offered to him. It would be unfair to pass a general and sweeping sentence of condemnation for covetousness upon all the members of the fraternity. There are some whose hands have not been polluted by the handling of money, and whose hearts have always been warm and sincere to the cravings of the *aura sacra* *ratnes*, but it may be affirmed that many among them are insatiable in their insatiable wishes, and not unrequently ask for them.

No *Religé* can ever ask for any thing: he is allowed to receive what is spontaneously offered to him. In the point, too, the spirit of the rule is frequently done away with. The *Religé* will not ask an object he covets, (I beg his pardon for using the use of such a term in three words; but by some indirect means or circuitous ways, he will give significantly to understand that the possession of such an object is much needed by him, and that the refusing of it would be a source of great merits to the donor. In this manner he moves the heart of his visitor, and soon kindles in his breast a desire to present the thing, almost as eager as his own is to receive it.

Celibacy is strictly enjoined on every professed member of the society. On the day of his reception, he is solemnly warned by the instructor never to do any thing contrary to that most essential virtue. The Founder of the Order, and the framers of its statutes, has entered on this

subject into the most minute details and prescribed a multitude of regulations, tending to fortify the Rahans in the accomplishment of the solemn vow they have made, and to remove from them all occasions of sin, even the most distant. We must give him credit for an uncommon acquaintance with the weakness of human nature, as well as with the violence of the fiercest passion of the heart, since he has labored so much to strengthen and uphold the former, and bridle the latter, by every means his anxious mind could devise. He was deeply read in the secrets of the human heart, and knew well that the surest tactics for carrying on successfully the warfare between the spirit and the flesh, consist not rather avoiding carefully the encounter of the enemy, and skilfully manoeuvring at a distance from him, than in boldly encountering him in the open field. Hence the repeated injunctions to shun all the occasions of sin.

The Phongyies are forbidden to carry under the same roof or to travel in the same carriage, and meet with women. They cannot receive any thing more than hand's. To such a length are precautions carried that the Religious are not permitted to touch the clothes of a woman, or to kiss a female child, however young, or even handle a female animal.*

When visited in their dwellings by women who resort thither for the purpose of making offerings, or listening to the recital of a few passages of the sacred books, they must remain at a great distance of them and be surrounded by some of their disciples. The Phongyies are to look upon the old ones as mothers, and upon the young as sisters. The conversation must be as short as decency allows, and no useless or light expressions be ever uttered. On the festival days when crowds of people, men and women, go to the *Knongs* to hear the *tara*, or some parts of the law repeated, the Rahans, arrayed in front of the congregation, keep their fans before their faces all the while, lest their eyes should meet with dangerous and tempting objects. Much greater precautions are still required in their intercourse with the Rahnesses, a sort of female Recluses, whose institute is greatly on its decline in almost all parts of Burmah. For better securing the observance of continence, a Phongyie never walks out of his monastery, or enters a private dwelling, without being attended by a few disciples. Popular opinion is inflexible and inexorable on the point of celibacy, which is considered as essential to every one that has a pretension to be called a Kham. The people can never be brought to look upon any person as a priest or minister of religion, unless he live in that state. Any transgression of this most essential regulation on the part

* In treating of the precept of never touching women, it is added in the *Wini* that this prohibition extends to one's own mother; and even should it happen that she fall into a ditch, her son, if a *Talapoin*, must not pull her out. But in case no other aid is near at hand, he may offer her his habit, or a stick, to help her out; but at the same time he is to imagine that he is only pulling out a log of wood.

of a Rahan, is visited with an immediate punishment. The people of the place assemble at the Kiaong of the offender, sometimes driving him out with stones. He is stripped of his clothes; and often, public punishment, even that of death, is inflicted upon him by order of government. The poor wretch is looked upon as an outcast, and the woman whom he has seduced, shares in his shame, confusion, and disgrace. Such an extraordinary opinion, so deeply rooted in the mind of a people rather noted for the licentiousness of their manners, certainly deserves the attention of every diligent observer of human nature. Whence has originated among corrupted and half-civilized men, such a high respect and profound esteem for so exalted a virtue? Why is its rigorous practice deemed essential to those who professedly tend to an uncommon degree of perfection? Owing partly to the weight of public opinion, and partly to some other reasons, the law of celibacy, externally at least, is observed with a great scrupulosity, and a breach of it is a rare occurrence. As the rule, in this respect, binds the Phongyie only as long as he remain in the profession, he who feels his moral strength unable to cope successfully with the sting of passion, prefers leaving the fraternity and returning to a secular life, when he can safely put an end, by a lawful alliance, to the internal strife, rather than exposing himself to a transgression which is to entail upon him consequences so disgraceful.

The sagacious legislator of the Buddhistic religious Order, pre-occupied with the idea of elevating the spiritual principle above the material one, and securing to reason a thorough control over bodily appetites, has prescribed temperance as a fundamental virtue, essential to every Rahan. In common with all their fellow religionists, the Rahans are commanded to abstain from the use of spirituous liquors and of intoxicating substances. Such a prohibition is the wisest step that Gaudama could have adopted to preserve his followers from the shameful vice of drunkenness. All uncivilized people make use of spirits for the sole purpose of creating in them the effects of intoxication. Were it not for such an excellent regulation, the members of the Thanga would soon become, by their excesses, the laughing stock of the laity. The time allotted for taking their meals extends from day-break to the moment the sun has reached the middle of its course; but as soon as the luminous globe has passed the meridian, the use of food is strictly interdicted. A stomach, more or less loaded with nutritive substances taken in the evening, weighs down the body, enervates the energies of the soul, clouds the intellect, and renders a man rather unfit to devote himself to the high exercises of study, meditation, and contemplation, which ought to be the principal occupations of a fervent Rahan. He is allowed to make two meals in the forenoon; but it is expected that he will eat no more than is required to support nature. He must always take his meals in company with the members of his community. To stifle the craving of gluttony and eradicate immoderate desires, he ought to repeat frequently within himself the following sentence. "I

eat this rice, not to please my appetite, but to satisfy the wants of nature ;” just as he says when he puts on the habit. “ I dress myself, not for the sake of vanity, but to cover my nakedness.” Rice and vegetables are, according to the statutes, the staple food of the Phongyies ; the use of fish and meat is tolerated, and now it has become a daily prevailing custom which has rendered the practice a lawful one. Strictly speaking, a Talapoin must remain satisfied with rice and various sorts of boiled vegetables which he has received in his Patta during his morning perambulations through the streets of the place.

As it happened among the Romans that the law repressing convivial sumptuousness and luxury, proved an ineffectual barrier against gluttony and other passions, so amidst the Rahans, the strict regulations prescribing a poor and unsavory diet have been obliged to yield before the tendencies to satisfy the ever-increasing demands of appetite. Most of the Phongyies give to dogs or to the boys who live in the monastery, the vulgar food they have begged in the streets, and feed on aliments of better quality, supplied to them regularly by some persons in easy circumstances, who call themselves supporters of the Krong and of its inmates. The ordinary fare consists of rice and several small dishes for seasoning the rice, in which are some little pieces of flesh, dressed according to the culinary abilities of the cooks of the country, which are not certainly of the highest order. To this are added some of the fruits of the season, accompanied by sweetmeats, which female devotees are wont, every where, so carefully to prepare and so fondly to offer to those who are the objects of their pious admiration and respect. The aliments supplied to the humble Recluses are of the best description for the country they live in. One would say, that they live on the fat of the land. The most delicate rice, and the finest fruits, invariably find their way to the monasteries. But, withal, the Phongyies are not to be charged with the sin of intemperance or gluttony.

The quantity of food they may take, is also an object of regulation, as well as the very mode of taking and even of swallowing it. Each mouthful must be of a moderate size ; a second ought not to be carried to the mouth before the first has been completely disposed of by the masticatory process, and found its way down through the œsophagus passage. The contrary would be considered as gluttony, and an evident sign that the eater has something else in view besides appeasing the mere wants of nature. It is rather an amusing sight to gaze at the solemn indifference of a Talapoin taking his meal. One would be tempted to believe that he is reluctantly submitting to the dire necessity of ministering to the wants of a nature too low and material. The rule forbids Talapoins to eat human flesh, or that of the monkey, snake, elephant, tiger, lion, and dog.* As a mitigation of the severity

* The Phongyies profess to have a tender compassion for the life of animals, and would not, on any account allow themselves to be suspected of having contributed to the killing of an animal, for the sake of feeding on his flesh. The writer has often taken a pleasure in taunting them on this ac-

of the disciplinary regulation prohibiting the Recluses from taking any food from twelve o'clock in the day until the next morning, the use of certain beverages is permitted during that time, such as cocoa nut water, the juice of the sugar-cane, and other refreshing draughts.

The rule being silent regarding the consumption of the betel-leaf and other ingredients constituting the *delicious* in regard to transitory purposes, the Talapouns avail themselves largely of the liberty left to them on this subject. The quantity of betel and other accompanying substances, which they consume, is truly enormous. These articles hold a pre-eminent place amongst the objects that are presented to the inmates of monasteries. The dark red substance adhering to the teeth and occasionally accumulating at the corners of the mouth, the incessant motion of the lower jaw, the stream of reddish sputa issuing frequently from the lips of the Talapouns, are unquestionable proofs of both their ardent fondness and copious consumption of that harmless narcotic. Except during the short moments allotted for taking meals, a Rahan's mouth is always full of betel, and the masticating or chewing process is incessantly going on.

A great modesty must distinguish a member of the family of the perfect, from a layman; that virtue must shine forth in his countenance, demeanour, gait, and conversation. Any sign on his face indicating the inward action of anger or any other passion, is found unbecoming in a person whose composure and serenity of soul ought never to be disturbed by any morbid affection. He never speaks precipitately or loudly, lest it might be inferred that passion rather than reason influences him. Worldly or amusing topics of conversation are strictly interdicted, either with his brethren or laymen. The rule requires him to walk through the streets with affected simplicity, avoiding hurry as well as slowness, keeping his eye fixed on the ground in front, looking not farther than 10 or 15 paces.

Curiosity tends to expand the soul on surrounding objects, but a Rahan's principal aim being to attend diligently to himself,—to prefer

count, when he happened to see them eating pieces of boiled meat, by showing to them that their practice was little in accordance with their theory. They always answered that "they had not killed the animal, the flesh of which they were eating; but had merely received a piece of meat that had no life. As to the man who had deprived the animal of its life, he had certainly sinned and would suffer for his misdeed. But that was an affair for which the perpetrator of the deed was alone answerable, and which concerned him alone." To this answer, of a rather elastic nature, the writer jocosely replied, that "if there was no eater of meat there would be no killer of animals; and that, in his opinion, if sin there was, both had a share in it." Whereupon, the yellow-dressed interlocutors invariably laughed, and feeling that they stood on insecure ground, they adroitly changed the subject of conversation. There is no doubt that the Phongyies believe that it is sinful to kill animals, but at the same time they confess that it is difficult, nay almost impossible, to live in this world without committing such a trespass.

the care of self before all other cares, and to concern himself very little about all that takes place without. —he assiduously labors to keep his soul free from vain inquiry, from eager desire of hearing news, and from an idle or unnecessary interference in things or matters strange to him. It seems that he has the wise saying always present to his mind. Where art thou when thou art not present to thyself? And when thou hast run over all things, what profit will it be to thee if thou hast neglected thyself? During his perambulations he never salutes or notices the persons he meets on his way; he is indifferent to the attentions and marks of the highest veneration paid to him by the people; he never returns thanks for offerings made to him, nor does he repay with a single regard, the kindness proffered to him. Objects are calculated to awaken curiosity by their novelty and interest, ought to find him cold, indifferent, and unconcerned. His self-collection accompanies him every where, and disposes his soul to an uninterrupted meditation on some points of the law. It is a counsel of the Writ to observe particularly the four cleannesses, viz. great modesty in the streets and public places, the confession of all failings, the avoiding of all occasions of sin, and the keeping one self free from the seven kinds of sin. Such a wise injunction can only be attended to and observed, by keeping a vigilant watch over senses which are the very gates leading into the sanctuary of the soul. We could enter into number and more particular details regarding the regulations of the Talapomic Order, but they would prove little interesting, and only corroborate what has been previously stated, that every action of a brother, even the most common, such as the manner of sitting, rising up, sleeping, eating, &c., has become the object of the legislative attention of the Father of the Order. Nothing's thus to have escaped his clear insight, and he has admirably succeeded in leaving no room for the exercise of individual liberty. The rule is as a great moral being whose absolute commands must be always obeyed. Every individual is bound to lay aside his own self, and unconditionally follow the impulse of his guiding influence.

ARTICLE VI

OCCUPATIONS OF THE BUDDHIST MONKS

THE whole life of a Recluse being confined within a narrow compass, we will have very little to say regarding his daily occupations. As soon as a Talapomic has left, at an early hour, the sleeping horizontal position, he rises his mouth, washes his face, and recites a few formulas of prayers which he lengthens or shortens according to his devotion. He attires himself in his professional costume, gets hold of his mendicant's pot and sallies forth in company with some brethren or disciples in quest of his food. He perambulates the streets in various directions

and without any solicitation on his part, receives the rice, curry, vegetables, and fruits which pious donors have been preparing from two to three o'clock in the morning, watching at the door of their houses the arrival of the yellow-clad monks. Having received what is considered sufficient for the day, he returns to the monastery and sets himself to eat either what he has brought or something more delicate and better dressed, which his supporter, if he has any, has sent to him.

On the principal festivals, or on extraordinary occurrences, abundant alms are brought to his domicile. Sometimes he is called by a pious donor to come and receive in the Pagoda, or in large temporary sheds erected for the purpose, reserved for the occasion. They consist chiefly of mattresses, pillow-betel boxes, mats, tea-cups and various articles he is allowed to make use of. On these occasions, he repays his benefactors by repeating to them the five great precepts, and some of the principal tenets of the Buddhistic creed, and the chief points of the law. He enumerates, at great length, the numerous merits reserved to alms-givers. On this point, it must be confessed that he is truly eloquent, and his language flowing and abundant: his expressions are ready at hand and most glowing, calculated to please the ears of his hearers and warm their souls to make fresh efforts in procuring him more copious alms. Occasionally he will recite long praises in honor of Gaudama, the last Buddha, for having, during his previous existence practised eminent virtues, and thereby qualified himself for the high dignity of Phra. The sermon goes on, sometimes in Pali or sacred language, which neither he nor his hearers can understand.

The Phonggies are sometimes requested to visit the sick, not so much for the purpose of ministering to the spiritual wants of the sufferer, as for affording him some relief by his presence. It is believed that the appearance of a holy personage may have some effect in freeing the deceased from his distemper, and frightening the evil spirits, that may be the mischievous agents in harming patients. The visitor repeats over them, some points of the law that are intended to act as antidotes against the agency of the wicked one. Phonggies are very particular on the point of etiquette. When one of them has to enter into upper-storied houses, the yellow-habited Religious, previous to his venturing into the lower story, will make it sure that there is no one, and particularly no woman, in the upper apartments, as it would be highly unbecoming that any man, and *a fortiori*, a woman, should have their feet above his head. To avoid such an indecorous contingency, in case the sick person lies in a room up stairs, the Phonggie has recourse to an expedient, few, I presume, would have thought of. By his direction, a ladder is brought, the lower part of which rests on the street, and the upper leans on one of the upper windows: up goes the pious visitor, who by such a contrivance, reconciles the observance of etiquette with the compliance to his duty. The writer confesses that he was much amused the first time that he witnessed such a feat performed at Pnom by a Siamese Phongvie. The little crowd at-

tracted by this novelty, exhibited a curious mixture of feelings. Some laughed; many remained silent; but their deportment was evidently indicative of the respect and admiration that inspired to them the scrupulously kind conscience of the Religions.

We must allow that the Talapoons confer a truly invaluable benefit upon the people of these countries by keeping up schools, where the boys resort for the purpose of learning to read, write, and acquire the rudiments of arithmetic. In this respect they are extremely useful, and the institution, though, to a certain extent, burthensome to the people, on this respect, deserves well of the country. The many abuses that at present attend it, are almost fully atoned by the great service its members gratuitously render to their countrymen. There are no other schools but those under their management. The tyrannical governments of Siam and Burmah do not take any steps to propagate instruction among their subjects, whom they look upon as slaves, fit only for bodily labour. The houses of Talapoons are so many little seats of elementary learning, and as they are very numerous throughout the country, every facility is afforded to male children, to learn to read and write. The female children are excluded from partaking of this great boon, by the strictness of the monastic regulations. It is a great misfortune, much to be lamented; as one half of the population is thus doomed to live in perpetual ignorance. Owing to the gratuitous education given by the Buddhist monks, there are very few men, throughout the breadth and length of Burmah, who are not able to read and write. It is true that, too often, the knowledge thus acquired is very superficial and incomplete. But as regards the other half of the population, it may be stated that scarcely a woman among thousands, can be found capable of spelling one word.

The Talapoons being much addicted to sloth and indolence, the schools are undoubtedly miserably managed. The boys are often left to themselves without regular control or discipline. When a boy enters in the monastery as student, his teacher places into his hands a piece of blackened board, whereupon are written the first letters of the alphabet. The poor lad has to repeat over and over the name of the letters, crying aloud with all the powers of his lungs. He is left during several weeks on the same subject, until his instructor is satisfied that he knows his letters. In the next step, the boy is directed to study the symbols of the vowels, which are to be joined with consonants, so as to form syllables and words. When this is done, he is initiated to the art of uniting together, and articulating properly, the several consonants with the symbolic characters. He slowly shapes his course through the apparently much-complicated system of all the combinations of letters, so as to be able to spell correctly all the words of the language. Owing to the lack of order and method, on the part of the teachers, boys spend a long time, sometimes one or two years, in mastering those difficulties, which if properly explained would much shorten the time usually devoted to such a study.

The Burmese alphabet, and the various combinations of letters and symbols for making words, is based on a most perfect and scientific, methodical and simple process, borrowed from the Sanscrit. The method is plain and easy, as soon as it is understood. Any person that has received some education, and whose mind is somewhat developed, will be able, with the occasional assistance of an intelligent master, to go all over the various combinations in less than two months. The results derived from the method adopted by the Burmese are so great and complete, that after having gone over the general alphabet with attention, the beginner is able to read all the Burmese words he may meet with. We do not mean of course to say that he will be able to pronounce correctly every word. This is another thing altogether. But it is no less evident that the system used by Burmese in the combinations of letters, leads to results infinitely more satisfactory than those obtained through the systems of elementary reading and spelling used in Europe.

Unacquainted with the rules of Grammar, the teachers are incapable of imparting any sound knowledge of the vernacular language to their numerous pupils. Hence, writing, as far as orthography goes, is extremely imperfect; the spelling of words, having no fixed standard, varies to an indefinite extent. As soon as the scholars have mastered the difficulties of the long and complicated alphabet, some portions of the sacred writings are put into their hands for reading. The result is that the Burmese in general acquire some knowledge, more or less extensive, of their religious creed. Though none among them can be said who understands, comprehensively, the Buddhistic system, yet most of them are possessed of a certain amount of more or less limited information concerning Buddha, and his law. In this respect, they are perhaps ahead of many nominal Christians in several countries of Europe, chiefly in consequence of scattering towns and remote country districts, and belonging to the lower classes, and who live without even a faint conception of the essential tenets of the Christian creed.

In addition to the eminently useful task of teaching youth, the Buddhistic Recluse devotes occasionally some portion of his time to the useful labor of copying manuscripts, on palm leaves, either for his personal use, or to improve the small library of his monastery. The work is considered as a very excellent means of attaining great merits, and much recommended by the rule of the society. It is a matter of regret that the native laziness of the Burmese, as well as their total want of order in acquiring knowledge, thwart to a great extent the practical working of the wise provisions made by the framers of the rules.

In working of the wise provisions made by the framers of the rules. Were it not for such causes, copies of all the best and most interesting works on the religious system of Buddhism would be greatly multiplied and easily and cheaply procured, whilst now they are exceedingly scarce and hardly to be had at all. The few copies to be had with much difficulty, are to be paid for very high. All the books are made of palm-leaves. The leaves are about three inches in length, and from three

to four in breadth. On each face of the leaf, from seven to nine or ten lines are written. A copyist uses, for his pen, a style of horn. With the sharp point, he scratches the epidermis of the leaf to form the letters. In order to render the letters peculiarly visible, he rubs over the page just written with a piece of rag, some petroleum which, penetrating into the parts scratched by the style, causes the letters to become quite distinct and apparent.

The Talapouts spend the best part of the day in sitting down in a cross-legged position, chewing betel and conversing with the many adepts that are always to be found in great numbers about their dwellings. When tired of the vertical position, they adopt the horizontal one, reclining the head on pillows and gently submitting to the soporific influence of good Morpheus. They have always in their hands a string of beads on which they are used to repeat certain devotional formulas. The most common is the following: *Anicce dukkha natthi*, meaning that every thing in this world is subjected to the law of change and mutability, to that of pain and suffering, and to that of entire and uninterrupted illusion. There is indeed, an immense field opened to a reflecting mind by these three very significative expressions, for carrying on serious and prolonged meditation; but none of the Talapouts, at least of those I have been acquainted with, are capable of understanding comprehensively, their meaning. They often repeat the forty great subjects of meditation, and the rule enjoins them to be zealously addicted to contemplation, which is pronounced to be the chief exercise of a true follower of Budha. But how can there ever be expected from weak and ignorant persons the habitual practice of so high an exercise, requiring an intellectual vigor of the very first order? They must repeat on their beads at least a hundred and twenty times a day, the four following considerations on the four things more immediately necessary to men, food, raiment, habitation, and medicine: "I eat this rice, not to please my appetite, but, to satisfy the wants of nature. I put on this habit, not for the sake of vanity, but, to cover my nakedness. I live in this Ktaeng, not for vain glory, but, to be protected from the inclemency of the weather. I drink this medicine merely to recover my health, that I may, with greater diligence, attend to the duties of my profession."

ARTICLE VII

RELIGIOUS INFLUENCE OF THE PHONGYIES:—RESPECT AND VENERATION PAID TO THEM BY THE LAITY

WHEN we speak of the great influence possessed by the religious Order of Buddhist Monks, we do not intend to speak of political influence. It does not appear that in Burmah they have ever aimed at any share in the management or direction of the affairs of the country. Since the

accession of the house of Alaungpaya to the throne. That is to say, during a period of above a hundred years, the history of Burmah has been tolerably well known. We do not recollect having ever met with one instance, when the Phengyies, as a body, have interfered in the affairs of the state. They likewise seem to remain indifferent respecting family or domestic affairs. The regulations they are subjected to, and the object they have in view in entering the religious profession, deliver them from concerning themselves in affairs that are foreign to their sacred calling. But in a religious point of view, also, their influence is a mighty one. Upon their very order, hinges the whole fabric of Buddhism. From it is taken as its basis, the most important and invigorate religious belief of the masses of that people. We say the masses, for among the *Phengyies*, *Religious* and *Secular* persons are so perfectly blended, that it is vain to attempt to distinguish between the exercise of a spiritual and of a secular religion by the mind of the people.

There is a remarkable disposition among the Burmah people, to live in households where a father, wife, and children are collected together, with world and separate from society, and to devote their lives, exclusively to the practice of the religious life. The more society is sought by the more its members are inclined to suppose, and have the hard courage to entertain, the more they are inclined to believe, that they are opposing themselves to a certain end. In fact, Religions are esteemed in proportion to the extent of the courage they have for this world. The Phengyies occupy precisely this position in the eyes of their co-religionists. Their Order stands in a bold relief over the society they belong to. Their dress, their mode of life, their voluntary denial of all gratification of sensal appetites, center upon them the admiring eyes of all. They are looked upon as the purest and truest followers of Buddha; they hold, ostensibly, the commandment, which is the portion of their perfect charity, to love and reverently to revere. The Phengyies are, therefore, constantly reminding the people of all, that is most sacred and perfect in practical religion. No one will deny that the view of a body of Religious existing in a community, keeping an intercourse with its members, must ever have a powerful tendency to foster religious feelings to the mind of a half-civilized people, as the Burmese are. It is in this manner that the Phengyies command the respect and veneration of the people, and exercise a considerable amount of religious influence over the masses.

But in the capacity of instructors of the people, the members of the Order act, as yet, more directly and actively over the people. In Burmah there are no schools, but those kept by the Religious. The most numerous is so many little seminaries where male children receive elementary instruction. The knowledge that is imparted to them by their masters is not secular, but purely religious. It is a point upon which the undivided attention of a keen observer must be centered, in order to understand the full meaning of the following remarks. We do

you mean to say that the instructor has always present to his mind as a monitor the direct teaching of religious tenets; but the fact is that no information is conveyed to the pupils except that which comes from religious books. No other books are ever used in schools.

As soon as boys are able to read, religious books are put in their hands. During all the time they remain at school, they go over the books that have a direct reference to religion. They, without even being aware of it, imbibe religious notions, and become acquainted with the various parts of the religious creed, and are daily with what relates to God, his works, preceding and less existence. When they grow up to manhood, if they happen to read, they have, as a general practice, no other books but such as have a reference to religion. When people assemble together, on the great festivals, on the occasion of festival days, or at any other of the public occasions, spend a day in the days following the death of some old man, or even old men, and some passage of their lives, they usually supply topics for conversation of a religious nature. This state of things originates, almost entirely, in the early education received by the monks, and in the habits of their masters the *Phongytes*. It powerfully contributes to popularity, and to the religiousness of the people, and it certainly heightens and enlarges in the eyes of the people the position of the Religious.

Moreover, the early intercourse between the youth and their masters tends to bring hereafter in closer contact and union both the Religious and the laity. It draws near, therefore, that band together these two elements of the Buddhist society. The relations thus established between the teachers and the taught is further strengthened by the fact that the greatest number of the chief portion of the community become initiated, during a longer or shorter period, to the society, and subjected to its rules and regulations; they, in consequence, mould of Religious and piety, during the remainder of their life, some of the features that have been, at an early period, stamped on their young mind. Their memory remains loaded with all that they have learned by heart during the days they have spent in the monasteries as students, or members of the Society.

Though the *Phongytes* or *Tadapouts* are not remarkable for their zeal in delivering instructions or sermons to the people, they discharge occasionally that duty on the eve of, and during the festival days, and on all occasions when considerable offerings are brought to them in their monasteries. Sometimes, too, they are requested to go to certain places prepared for that purpose, to deliver instructions and receive offerings tendered to them by some pious laymen. The preaching never consists in expounding the text of the religious books, and developing certain points of the law: it is a mere rehearsing and repetition of the precepts of the law, or of regular formulas in praise of *Gautama*, and an enumeration of the merits to be gained by those who bestow alms on them. These and similar circumstances much contribute to keep up the position of the Religious and aid them to retain a

powerful religious hold over their respective communities. We repeat it as our deliberate opinion, that upon the religious association under consideration, principally rests, as on a strong basis, the great fabric of Boddhisatva. Were such an institution to give way and crumble, to one burst, the vital energies of that false creed would soon be weakened and completely paralyzed. Boddhisatva would yield before the first attack that would be skillfully and vigorously directed against it.

In Bunnah the Phongyias are highly respected by every member of the community. When they appear in public, talked of in the streets, they are the object of the greatest attention. The people withdraw before them to render obeisances. When a dispute is going on, or both sides of the way, the better spirit of the venerated personages. When visited in their dwellings, even beggars of the highest rank, the great teachers, did every visitor should introduce himself three times before the head of the monastery, uttering the following formula—

To the end of obtaining the remission of all the faults I have committed through my senses, my speech, and my heart, I make a first, second, and third prostration in honor of the three precious images—Phoo, his law, and the assembly of the perfect. May I live! I earnestly wish to be preserved from the three calamities, the four states of punishment, and the five enemies. To which the Recluse answers—For his law, it will reward me, he who makes such prostrations, he will be free from the four states of punishment, the three calamities, the five sorts of enemies, and from all evil whatsoever. May he obtain the object of all his wishes, walk steadily in the path of perfection, enjoy the advantages resulting therefrom, and finally obtain the state of Nirblana. On the visitor withdrawing from his presence, the three prostrations must be repeated; he then stands, and retires back to a distance of ten feet, as it would be highly improper to retire suddenly, do back on the heels, now, who is seated on the right and goes out. This usage is doubtless very ancient, and at the same time, looked upon as very important. In the late of Gondwan, we have seen it repeated on all occasions, when visitors went to pay their respects to him. Princes and Nobles observed the ceremony with the utmost punctuality.

The best proof of the high veneration the people entertain for the Talapouns is the truly surprising liberality with which they gladly minister to all their wants. They expose upon themselves great sacrifices, incur enormous expenses, place themselves painfully into narrow circumstances, that they might have the means to build monasteries with the best and most substantial materials, and adorn them with all the luxuries the country can afford. Gold is often purposely used for

* The writer when he visited Bhamo two years ago, had the opportunity of witnessing a striking illustration of the above assertion. Living in a fine and substantial hut in the vicinity of a large Pagoda, he remarked an elderly Chinese woman, coming every morning with some flowers, which she respectfully deposited in front of a niche tenanted by a huge marble

[illegible]

They have no taxes but do not receive the assistance in building pagodas or kitchens, nor does it provide for the support of the poor. Ricous, but the liberality of the people amply suffices for all exigencies of the kind. When a merchant makes some profit by trading, or any other way, he will almost infallibly bestow the best portion of his share in building a Kibong, or building the inmates of a religious house for a few months, or in giving general alms to all the Recluses of the town. Such voluntary munificence is, in all respects, its own reward, in strengthening sentiment and also in the security of the general holding property to engage a merit.

When a Pharise is called to be a witness, he is either a witness of the rule of discipline and the former leads him slowly to the Lord's Supper. For example, at the Eucharist in the presence of the Pharisee, as indicated

[illegible]

In many places, the traveller's eyes are attracted by the site of a lofty and airy Klong, adorned with fine carvings. When he inquires about the individual whose munificence has erected that edifice, he is surprised and astonished to see him living in the poor and wretched house which is pointed out to him.

tive of the veneration he entertains towards his person. He sits down, and he never addresses the yellow-brooded individual, without joining his hands in token of respect, and raising them up with a little motion indicative of intended prostration. As there is in Burmah a word designating, so there is a language or rather a certain number of expressions reserved to designate things used by Telpoons, as well as some of the actions they perform in common with other men, such as eating, walking, sleeping, shaving, &c. The very term of the name of a man in sentence, is indicative of respect when speaking to a Ration. The so-called *Phin*, the most honorific term, the king and court attend. His person is sacred, and no one would dare to offer him the least insult or violence. The reverence of the Telpoon upon the people is considerable in proportion to the great respect borne to his sacred character. So extraordinary has it been on certain occasions, that Pagan has been seen, rescuing nobly from the hands of the police, culprits on their way to the place of execution. No resistance, then, could be made by the policemen, without exposing themselves to the danger of committing a sacrilege, by lifting their hands against them, when such an occurrence takes place. The blessed wretches are then toothwith led to the next monastery. Their heads having been shaved, they are attired in the yellow robe, and then persons become at once sacred and inviolable.

The veneration paid to Telpoons during their lifetime, accompanies them after their death. Their state is considered as one of peculiar sanctity. It is supposed that their very bodies, too, partake of the holiness inherent in their sacred profession. Hence their mortal remains are honored to an extent scarcely to be imagined. As soon as a distinguished member of the brotherhood has given up the ghost, his body is opened, the viscera extracted, and buried in some decent place, without any particular ceremony, and the corpse is embalmed in a very simple manner, and is afterwards laid in a coffin, and conveyed in a very stately manner to the monastery. It is then shrouded with black cotton linen, wrapped in gold and silver tissues, and a turban of yellow tied upon the whole. On this turban, scarves, gold leaves, are sometimes placed, so that the whole becomes like a sort of shield. When the people are poor and cannot afford to buy gold for the above purpose, a piece of yellow silk is used instead of the more splendid substitute. The body, thus attired, is not in a very massive coffin made, not with planks, but of a small piece of timber hollowed in the middle, not leaving the earthly remains the least exposed. A splendid canopy, raised in the centre of a large building erected for the purpose, is prepared to support the large chest where the body is deposited. The chest is ornamented inside and outside, and decorated with flowers made of different painted cloths of various colors. Pictures, such as native artists contrive to make, are disposed round the cenotaph. They represent ordinarily religious subjects. In this stately situation, the body remains exposed for several days, nay several months, until pre-

ness shall be his lot. His soul shall be in a state of steadiness and tranquillity, and his passions for the sex shall be considerably weakened. The steering of other objects becomes to the donor wealth, dignity, high rank, pleasure, and an admittance into the fortunate countries or seats of the Nats, where are to be met with and enjoyed all the things calculated to confer on man the greatest sum of happiness. The people believe that, notwithstanding all that is said, a man, on his death, and they go off, scorn themselves as unworthy of a thing, in order to obtain admittance during coming existences, the robes and pleasures promised to them by their Rabbis. The insecurity of property under continued wars, may operate to a certain extent, in determining people to part with their riches, and consecrate them to religious purposes, rather than to see themselves violently deprived of them by the officers in policy of the Vice, instruments of the avowed tyranny, or army of more heartless princes and governors.

It can scarcely be a matter of wonder that Buddhists so much honor and respect a Talpoun, when we consider that, in their opinion, he is a true follower of Buddha, who strives to imitate his great prototype in the practice of the highest virtues, particularly in his incomparable mortification and self-denial. Next he might secure the ascendancy of the spiritual principle over the material one, weaken passions which are the real causes of the disorder that reigns in our soul, and finally disengage her from their baneful influences, and from that of matter in general. He is exceedingly reserved and abstemious regarding food, the use of ornaments, and the enjoyment of pleasures, in order to secure to reason the noblest faculty of an intelligent being, a perfect control over the senses. He is indeed, in the right way leading to Nirvana, the summit of perfection. In the opinion of a Buddhist, nobody can be considered a true and devoted Rabb, unless he is steady, worth and merit. He is a religious and elevated state, he should the dazzling splendor of the sun, which is day. He is a conscious Buddha, a holy personage, a true disciple of the holy Buddha and deserving, therefore, of the highest admiration and respect.

As a consequence of the peculiar veneration in which Talpouns are held, they are everywhere contributing to public charges, tribute, *arrees*, and military service. It is an immense expropriation, particularly among the native princes of Asia, where the rulers look upon their subjects as mere slaves, and to be under their command, for executing the absolute orders of their capricious fancy. Under the present order of Burmah, the fathers and mothers of Phengvies are banished from the heart of their sons, being in a monastery. They are exempted from paying taxes, and are treated with some attention by the officials who visit to regulate themselves in the favor of *his* most Buddhist Majesty. They have even the honor of six oxen joined to their names.

In concluding this notice, we will briefly sketch the actual situation of the Talpoun order in those parts where we have had the opportunity of observing it. We will abide to the causes that have acted in

bringing into it vices, abuses, and imperfections, which are lowering it greatly in the opinion of all foreigners and of a few well-informed natives.

The first and principal cause that has brought the Society into disrepute and opened the door to numberless abuses, is the total absence of asceticism in the selection of the individuals that seek for an admission into the order. Every applicant is automatically received as a member of the brotherhood. No previous examination takes place for ascertaining the dispositions, capacity, and services of the postulant. No inquiry is ever made regarding the motives that may have induced him to forsake the world, and take so important a step. His vocation is exposed to no trial. He has but to present himself, and he is sure to be immediately received, provided he consent to conform externally to the rules and practices of his brethren. No account is taken of his former conduct. The very fact of his applying to be admitted into the society, the priests themselves apply for all past irregularities. The only responsibility inherent in the modern Taluons is derived from the sacred yellow dress he wears. It may aptly be said of him that he is Monk by the fact of his wearing the canonical dress. The houses of the Order, as, in many instances, filled with worthless individuals, totally unfit for the profession, who have been induced by the basest motives to enter into them, chiefly by laziness, idleness, and the hope of spending quietly their time beyond the reach of want, and without being obliged to work for their livelihood. In confirmation of this, I will recite the following instance. During the second year of my stay in Burmah, I had with me, in the capacity of servant, an old stupid native. On a certain day he gravely told me that he intended to leave his service and become a Phonyzie. I laughed at first, as you I considered to be a very presumptuous and impertinent language. The old man, however, kept his word. Having left my house a few days after our conversation on the subject of his new vocation, I heard no more of him till it happened, a few months after, that I met him in a monastery, attired in the full dress of a Phonyzie, and so proud of his new position, that he hardly condescended to put himself on a footing of equality with his former master.

Ignorance prevails to an extent, scarcely to be imagined, among the generality of the Phonyzies. I have met with a great number of laymen who were incomparably less informed than the superior in knowledge to them. Their mind is of the narrowest compass. Though bound by their profession to study, with particular care, the various tenets of their creed and all that relates to Buddhism, they are sadly deficient in this respect. They have no labour or study. While they read some book, they do it without attention or effort, to make themselves fully acquainted with the contents. There is no vigor in their intellect, no comprehensiveness in their mind, no order or connection in their ideas. Their reading is of a desultory nature; and the notions stored up in their memory, are at once incoherent, imperfect and too

The most striking feature in the *Talapouts* character, is their incomparable idleness. We may say that, in this respect, they resemble their countrymen, who are very prone to that vice. Two causes of a very different nature seem, in our opinion, to get together on the people of these countries, to produce such a result. The first is a physical one—the heat of the climate, coupled with a perpetual uniformity in the temperature, producing a general relaxation in the whole system, which is never abated or counteracted by an opposite action or influence. The second cause is a moral one—the tyranny of the despotic Governments ruling over the populations of eastern Asia. Poverty is everywhere inscure. He who is suspected of being rich, is exposed to numberless vexations, on the part of the vile satellites of tyranny, who soon find out some apparent pretext for confiscating a part, or the whole, of his property, or depriving him, or his, should he dare to offer resistance. In such a state of things, every one is satisfied with the things of this necessity. Wants form the strongest ties that bind together the individuals and families, and at the same time hold out the most powerful incentive to exertions. The people of these parts have but few wants, and therefore, they lack inducement to labor for acquiring anything beyond what is strictly necessary. Emulation, emulation, the desire of growing rich, which are the main springs that move men to exertions, disappear, and leave him in an object and servile indolence, which soon becomes his habitual state, and the grave wherein is entombed all his moral energy.

Like their countrymen, *Phongyas*, are exposed to the influence of the two causes, but their mode of life is a third additional cause, which makes them even more indolent than the others. They have not to trouble or exert themselves in the studies necessary to their subsistence and maintenance; they are continually supplied with food by their caste-donors. They are bound in a vow to forbear every kind of business, but their ignorance and laziness keep out of them no such laborious and exercises. They remain during the best part of the day sitting in a cross-legged position, or reclining, or sleeping, or at least attempting to do so. They occasionally resume the vertical position to get rid of their *ramm*, (one of their deodestest ornaments,) and by repeated stretchings of arms and legs, and successive yawnings, try to free themselves from that domestic foe. The teaching of their scholars occupies a few of their few, a short time, in the morning and the evening. They are open roads to their indolence, by visitors as idle as themselves, who resort to their dwellings to kill their time in their company.

To keep up their respectability before the public, the *Rahms* assume an air of dignity and reserve. They avoid all that could lead them into dissipation. Exterior continence is generally observed, and though there be occasional trespasses, it would be unfair to lay on them generally the charge of incontinence. Their life so far, may be considered as exemplary. Though partly divested of that open-heartedness, which is a peculiar characteristic of their countrymen, they ne-

tolerably kind and amiable with strangers; they, however, cannot be linguish in their conversation with them, a combination of superiority inspired by the admiration of self and the high opinion they entertain of their exalted position and sacred character. They are unwilling to see their sitting up or men sitting close by themselves, when they cannot be avoided; they stand for an opportunity of conversing together like a brother people do, but in that opportunity conversation is not would be highly reprehending that laymen should expect to sit on a level with Recluses. Such a step would imply an equality between them, and which is never to be admitted. Their smooth and quiet exterior conceals a rank of interior passions, a slightly unbalanced violence of roughness, and rudeness peculiar to individuals, and the monks are constantly estranging themselves from each other, and the people of society.

In the religious orders we have not favoured to give a fair and impartial view of the religious Order existing in common, according to the Buddhist is the prevailing error. We have been obliged, for the sake of truth, to mention many things which have slowly crept into our view, but we have not made our sighs, or mention of, causing a feeling of contempt or a sneering smile upon its members. Most sincere and to pity those unfortunate victims of error and superstition, who are wasting their time and energies in the fruitless pursuit of an imaginary deity. No language can adequately express the ardour and intensity of our desires, sighs, and prayers, to hasten the coming of the day, when the thick mist and dark cloud that encompass their souls, shall be dissipated, and the sun of brightness shall shed into their his vivifying beams. However deplorable their intellectual blindness may be, we always felt that they have a right to be fairly and impartially dealt with. The religious Order they belong to is one of the greatest in its extent and debiles on the most extensive and profound in its fabric and construction, and the most ancient in its rules and prescriptions, that has ever existed, either in ancient or modern times, without the pale of Christianity.

ADDENDA.

Many persons have often put to the writer, the following question:—Is it credible that the founder of Buddhism has, from the beginning, established a body of Religious, with so perfect an hierarchy and so complete an organization, as to elicit the wonder and astonishment of all those who contemplate it with a serious attention? No doubt, Buddhists attribute to Gandhari all the regulations contained in the Patimokk, or the book of the *enfranchisement*: they maintain that the contents of the *Abhidharma*, or book for the ordination of Patzins, have been arranged by the same people. But the absurdity of such an assertion cannot fail to strike the eyes of every superficial observer. These two books, with their elaborate divisions and subdivisions, have been gradually prepared and arranged, at an epoch when Buddhism had lost its root and its principal branches far and wide, and had become the dominant religion in the countries where it is flourishing. To confer splendor on the admittance of individuals into the body of monks, the rules of the *Choulawa* were enacted. To render the line of Religious an object of greater veneration in the eyes of the community, the regulations of the *Patimokk* were devised, and were very likely, by a slow process, brought to the state of completeness we see them at present.

Though Gandhari had nothing to do with the redaction of the books and a examination, he is nevertheless the author of the principal and most important regulations. It is in the *Thosots* or prelections he has delivered on different occasions, that we must search for discovering the general origin of the principal points contained in the *Patimokk* and the *Choulawa*. At the commencement of many of his instructions, we find some persons believing in him, and applying for admittance into the society of his disciples. When he perceived of their dispositions, he said, "I had but to receive you, the ordinary pursuits of life, excepting their dress for the moment, they were not different from the lay, they were not strict chastity, they then began to come to me as the *Uggs*, they then began to go through a prescribed course of penance, but on one hand, and on the other, willingness to live in poverty and chastity, were the only necessities for becoming admitted into the spiritual body of Buddha. The applicants were obliged to live in poverty and depend on the charity of the alms they could procure by begging. Hence they were called *Bikkus* or mendicants. They had now a dress made with 25 sticks of human excrement and stretched together. They placed themselves under the guidance of Gandhari, and referred to themselves all sensual gratifications. Such were the first and principal obligations imposed on the new converts who came to be

ON THE WORD NAT.

— 1844. —

In one note on the Nats, the writer has expressed the opinion that the word Nat, used by Burmans, was derived from the Sanscrit term Nathi, which means lord. Major Phayre gave it as his decided opinion that the expression was a purely Burmese one not at all derived from the Sanscrit. Leaving aside the etymological question of which it may be said that *adhuc sub judice lis est*, we are happy to communicate to the reader the following reflections that have come from the pen of that distinguished scholar, who is so intimately acquainted with all that relates to Buddhism.

"The modern Burmans acknowledge the existence of certain beings which, for want of a better term we will call "almost spiritual beings." They apply to them the name, Nat. Now according to Burmese notions, there are two distinct bodies or systems of these creatures. The one is a regularly constituted company, if I may say so, of which Thagya Meng is the chief. Most undoubtedly that body of 'Nat' was unknown to the Burmans until they became Buddhists. Those are the real Dewah or Dewata.

"But the other set of Nats are the creatures of the indigenous system, existing among all the wild tribes bordering Burmah. The acknowledgment of those beings constitutes *their only worship*. On these grounds, I consider that the Burmese acknowledged and worshipped such beings before they were converted to Buddhism.

"Now if they acknowledged such beings, they, no doubt, had a name for them, similar in general import to the *trix*, *ch*, and *ben*, among the inhabitants of Britain, for beings of a quasi spiritual nature. I may observe, there is a complete analogy in the state of Burmese belief in the existence of such beings, and that which prevailed formerly in Europe, and some remnants of which may be found even now existing among the uneducated. I mean that before the Anglo-Saxon tribes were converted to Christianity the belief in fairies and elfs was universal. With Christianity came a belief in a different order of spiritual beings and with that

a new name derived from the Latin Angel. This is somewhat analogous to the state of things among the Burmese before and after their conversion to Buddhism.

"But to return to the Burmese. They, when they received Buddhism appear to have generally retained their vernacular name for the beings called in Pali, *Dewa*. Why this should be done is certainly not apparent. Why have the English and all Teutonic nations retained the ancient name *Evil*, and Spirits, though they adopted with Christianity a new term for good Spirits generally? I allude to the term *Devil*, which there is no doubt, is philologically connected with that Pali word Dew-a or *Dev-a*.

Regarding the meaning of the word *Nat* in Pali, I have no Pali dictionary, but I have the ordinary Oordoo Dictionary which includes all ordinary Sanscrit words. I find there the Sanscrit word "Nath," and the meaning rendered, "master, husband, lord." There is nothing to show it refers to any supernatural being, but is only a term of respect. As such, it might, in Pali, be made applicable to Nats. In Burmese, the people who *believe* in Nats, seldom use that word, but some honorific phrase. Some fishermen, I knew, quarrelled about their shares in a pool of water. In the case they constantly referred to the share of the "Ashing-gyee," who was no other than the presiding Nat of the said pool."

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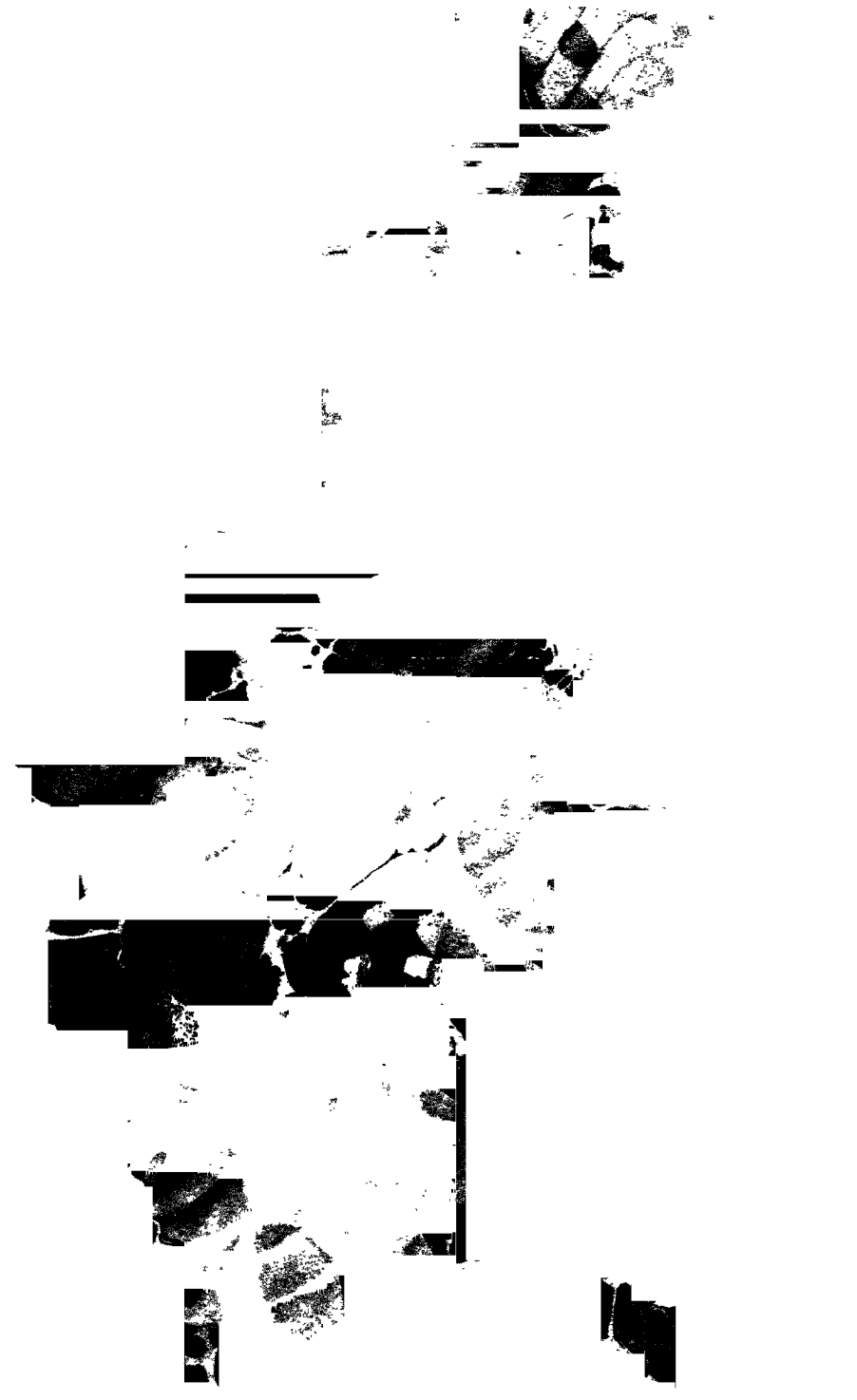
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